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THE GREATER ORIGINS AND ISSUES  
OF LIFE AND DEATH.



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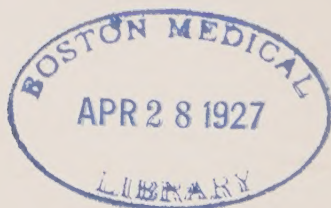
JAMES JOHN GARTH WILKINSON

AUTHOR OF "THE HUMAN BODY AND ITS CONNECTION WITH MAN."

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## P R E F A C E.



THIS book was commenced as some counterpoise to the merely physical theories of disease which rule in the present schools, and as a protest against certain practices which have come into vogue in connexion with those theories. But every road may lead to the end of the world; and either by affirmations, or denials, to the subject of another world. This has led the writer on to consider many things which were not consciously in his intention when he began the Work.

Among these, spiritual things are prominent, and the reader will meet with them on almost every page. This is an allowable reprisal for the neglect of them in the current philosophies of nature. It is a purposed neglect: and is met here by a purposed and continuous reminder; and ultimately by some exposition of a new spiritual philosophy which is now given to mankind. For spiritual things, if you can attain to them, are of unparalleled interest to healthy mankind; on the good

side of them they are the "Divine Philosophy" which is—

"Not harsh and crabbed,  
But musical as is Apollo's lute,  
And a perpetual feast of nectared sweets  
Where no crude surfeit reigns."

So thought John Milton, whose valiant pen fought for God and man in many fields to the best of his lights. Had he lived in our day, Theology and its Divine Philosophy would have been his themes in even greater measure. He had to create a spiritual world for himself, but not without help from the great Reality above.

This appeal to the spiritual is one department of these Essays. Would it were the only one! But to the writer has presented itself with urgency another claim, and he has satisfied this to the best of his ability, but with a bleeding mind. If any of those whose ways he is forced to impugn, should read his pages, they will indeed say, "O! thou hast damnable iteration." Alas! it is the only eloquence he has,—this "iteration." In reading the work in the press, he has been shocked and saddened by the recurrence of the terrible themes forced upon his pen; and would gladly have run from them, and forgotten them. But they are evils of increasing growth and pressure; and somebody has to expound them; and the writer's medical

studies and experiences for the last sixty years, oblige him to use his poor voice in some statement and reproof. Often he has sorrowfully repeated his Shakespeare,—

“The world is out of joint: oh! cursed spite,  
That ever I was born to set it right.”

At the same time he remembers that it is in no man's capacity to set the world right: that he can only do his utmost, which is very little; but that the supreme Providence uses all efforts as earnest, if not as means; and achieves the final victory over each evil along the apparent lines of honest human endeavour, thus allowing the insignificant agent to live in the spirit of his work.

My main wish is to sow information broadcast among *the people* of my country upon the painful subjects which it is my lot to touch and handle. It is too much to expect that a great and old Profession will change its heredity, and abandon ways which are growing like oak trees in ever-increasing plantations of practice. But if the honest *people* can be reached, they are the sufferers, and by receiving instruction, they can decline to be dealt with, and avoid mischief to themselves in future. The education of the people, especially the godly education, is the only key to the situation here. Once they learn the essentials of Health and Wholeness, and that the existing Pro-

fessionalism is not essential to these, and they will have passed out of the hands of "the violent man" in all his many pretexts and shapes.

In the Word of the Old Testament, which had a literal application to the Jews, and continues that application to the natural mind to-day, blood-guiltiness is brought home with terrible denunciations, although the children of Israel were commanded to wars against the nations, and they had a commission of extermination given them against cities and races. Their cruelty, however, exceeded the bounds of these executions, and is signalized for doom. The men of blood were unexcused, though the shedding of blood in war was enjoined upon them. This may be read in Ezek. xxii.

"Moreover, the word of the Lord came unto me, saying, Now, thou son of man, wilt thou judge, wilt thou judge the bloody city? Yea, thou shalt show her all her abominations. Then say thou, Thus saith the Lord God, The city sheddeth blood in the midst of it, that her time may come, and maketh idols against herself to defile herself. Thou art become guilty in thy blood that thou hast shed; and hast defiled thyself in thine idols that thou hast made; and thou hast caused thy days to draw near, and art come unto thy years: therefore I have made thee a reproach unto the heathen, and a mocking to all



countries. . . . Behold, the princes of Israel, every one were in thee to their power to shed blood. . . . In thee are men that carry tales to shed blood. . . . In the midst of thee have they dealt by oppression with the stranger: in thee have they vexed the fatherless and the widow. . . . In thee have they humbled her that was set apart for pollution. . . . In thee have they taken gifts to shed blood; thou hast taken usury and increase, and thou hast greedily gained of thy neighbours by extortion, and hast forgotten Me, saith the Lord God. Behold, therefore I have smitten mine hand at thy dishonest gain which thou hast made, and at thy blood which hath been in the midst of thee. Can thine heart endure, or can thine hands be strong, in the days that I shall deal with thee? . . . Her princes in the midst thereof *are* like wolves ravening the prey, to shed blood, to destroy souls, to get dishonest gain. . . . The people of the land have used oppression, and exercised robbery, and have vexed the poor and needy" (vers. 1-29).

The reader of this Volume will see why I have quoted these things from the Book of Holy Scripture. They surely are catholic teaching for all Israel now and for ever. They have indeed a spiritual sense; but it is impossible that they should not also have a natural sense and a common sense, a militant sense, for the daily life of all Bible-reading Peoples.

I pass gladly from the dark theme, being assured also that my feeble voice will make it easier for others better endowed to pursue the subject, and continue it into practical suggestions, and finally to get these embodied and empowered in Institutions for Watch, and Committees for Public Safety. That is *our* present part to do.

The spiritual side of these Essays, which is the upper order in them, is commanded by the fact, that the philosophy propounded here, in the abundance of universal facts, takes for granted the Devolution of Nature from a divine origin, in opposition to the current mind which affirms that nature is from herself. I say, takes for granted; but the meaning is,—not that there is arbitrary assumption in the case: but that, observing the whole sum of things, and always that cardinal thing that Man needs a Revealed Religion and has one,—the deduction that all we see and know of Man and the World, and that man himself and the world itself, come down from a Creator, is the true Theory, or the truth which underlies all science and knowledge, and binds it into one great religious affirmation. That being the case, every step in a natural philosophy, if any higher speculation is allowed, has with it a religious philosophy, either attained, or waiting and pressing to be attained.

Positive Comte has thought that religion and

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its theology are a childhood which the world has now outgrown. These things are indeed a childhood, but a permanent childhood, large-eyed and immortal. They belong to that childhood which the Lord put in the centre of His Disciples, when He told them, by the person of a little child, that they must receive the kingdom of God in that form of innocence and purity, or they could not have part in it. Nature, in all that is good in her, is a necessary part of such kingdom, although it is only the footstool to the throne; the footstool, however, can only be read as a part of the throne. All the ages and histories of man are with him still, either in present effects or direct survivals. The grand survival for him is his childhood; this is called in the Word the Remnant or Remains. Providence is the Treasurer of these. In every mind that has had a real childhood, and which is not spiritually destroyed, these remains are stored away by the All-Father, and are brought out in regenerating men in the deeps of their circumstances, or in the profounder trials of life. They are the early receptions of the knowledge of good and evil from mothers and fathers, impressed on a memory like no other memory; for the world, the flesh and the devil are as yet unmixed with it. They are the infantine seed of conscience, and can never be abolished excepting by deliberate depravity chosen as the way of life. The "survival of the fittest" fits

them well. In this sense, and in this only, can religion be relegated to the childhood of the individual and the race; and here it is the ideal of all Manhood, the midst of all discipleship; and pursues us into old age with compunctious visitings, and with an ever-freshening voice of warning and of love. It is our human mind's very mother, and God is its Father.

And every new state and epoch of Man, where he begins with good resolves, is in a larger and less quiet stream owning up to this fountain-head, and is to be named as childhood from it: it is a revival welling out of these precious Remains, and heeded as such: which brings us again to the truth that religion with its intimate heart-knowledges does indeed belong to childhood, and repeated childhood, and that only in the nursery and consummation of the Home above will its full childhood be reached at last.

“We can be boy and girl again  
In that metempsychosis.”

But against the other part, that religious and theological interests will die out in advancing society, and that self-culture will succeed them, we place the opposite conclusion, that mankind is now entering upon ages in which Doctrinal Theology,—and in these times no Theology which is not severely and truly doctrinal can defend itself, or make good



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its existence—will be the better half of all the daily bread of the mind. The signs of this are patent ; the signs that we are entering on a Great Theologico-philosophical age. One sign is that all authoritative divine truth is closely circumpressed and attacked by the natural mind, and where not attacked, is passed towards oblivion, and buried under secular knowledges. The reaction against this is an awakening of the fears and faculties in every Church, and an endeavour to discover a *modus vivendi* which shall ensure the safety of religious principles, and vindicate life as still worth living. A second fact is that the decline and fall of the Church itself has been foreseen and provided against ; and that a New Church has been inaugurated which is armed with intellectual doctrinal truths which are unassailable by any of the forces which are successful against the old theology. These can be pleaded with power, and in their contention they will fill the air with new doctrines, so that the valley of dry bones will be re-peopled with flesh and blood, covering the wasted minds of churchmen with new and healthy beliefs. This implies a total revival of Theology, and a constant resort to it as the main business of serious thought. It has entered upon the domain of practical Everything, and will have a commanding voice. For lack of this, multitudes for the last century have gone away from all mental homes

into the wildernesses of mere nature, and have deserted even Science, wandering farther and farther into the waste howling places of scientism. Many of these minds will be brought back to sane regions, and like prodigal Sons will be welcomed when yet they are a good way off; and find the Father's embrace again. They will find Him in a true, a warm and an eternal Theology.

Comte seemed nearer the mark when he summarized that merely intellectual philosophy had outlived its epoch. Yet it had a work to do, and kept minds alive which had no other life. It lifted man above his sensual nature, and if it founded nothing, it could not die, because it had some nerve from that great truth, that there are more things in heaven and earth than are dreamt of in any mind which is limited by its earthly and carnal senses. But this Intellectual Philosophy also will have a great revival; and when it accepts substance from Revelation, motive from Religion, and insight from Theology, it will enter upon reasons and explanations which are of the nature of things. The mind and the world will be born again for the philosopher out of these conditions. The formulas of the new physics, physiology, and psychology, each of them limited from above by conscience-knowledges, will be a perpetual contribution from him to the New Philosophical Age.

The senses will be born again, but not according to the ambition of Positivism. The senses are just what the mind is; the will and the understanding make them, and use them. When the will and the understanding are themselves in order, and look for the divine light and obey it, the senses will be helped by an influx through those master-faculties which they do not enjoy at present. They will see and touch deep things where they only handle surfaces now. For the senses are the very extensions of the mind, and will share its new privileges when these are attained. Direct intuitive sight and intimate touch and perception will thus be vouchsafed, as if they were external and bodily endowments; but always with the close recognition that their gifts also are momentarily given from above. That is to say, there will be a New Sensual Age, and one of inexpressible beauty and purity, with no asceticisms in it, and no total abstinences but from sins. Its potencies will extend through outward life, and "the redemption of the body" is its goal.

These are not prophecies in any ordinary sense, but mere necessities flowing from the new dealing of the Lord with man. They are strictly contingent upon man's reception of the mercies, and upon his regeneration. Innumerable battles of life, innumerable victories over the old selfhood, are a long stony

and sandy wilderness between the men of to-day and these promised lands.

The present book is a sequel to one which was published in 1876, entitled, *On Human Science, and its Works, Good and Evil, and on Divine Revelation and its Works and Sciences*. The same truths are set forth there, and in some cases in a different and fuller statement. The difference between the two books is, that in this volume the truths of the New Theology are brought to bear more directly upon the practical evils which weigh heavily upon the mind and heart of numerous judiciously benevolent persons in all civilized countries, and under which all peoples without exception groan and travail. Would that the writer's small pebbles from the brook of Revelation, and humble sling, may be helped in a seemingly unequal duel with these giant Goliaths of the time.

Two other matters require a brief word. As a last statement of our thesis that there are no such things strictly speaking as the laws of nature, it may be added that on this ground the common phrase, the God of Nature, is a misnomer. There is no God of mere nature excepting for the lower heathens who worship everything. As well talk of a god of stones, of a god of air, of a god of water, of a god of fire; which Mythology indeed recognises. There is a God whose Wisdom and Love, omnipresent and omnipotent, create



nature, and induce a natural order in it, which is a wonderful permanent attestation of the Divinity from which all true order flows. But in itself nature is dead, and "God is not the God of the dead, but the God of the living." The Eternal is not the God of the temporal. This subject is carried out in the Chapter on *Law and Order*. The Lord, the only God, "is the God of Heaven and of Earth," but in no sense of earth separately.

The second matter is that Preparation for Death is a thing that should be devoutly prayed for by all Christian men and women. I do not here intend that preparation which is obviously supreme, namely, the daily transaction of a good life as the way of heaven. Where such a life is led on the ground of religion, there is still another preparation which is needed in these darkened ages. It also can come only from the Lord. In treating of the greater origins and issues of life and death it ought to occupy a prominent place. Fear, the child of unbelief, is what especially mars this preparation. Fear of death, dread of death, is to be earnestly prayed against; and the answer to the prayer, in a true acceptance of natural death, is the needful preparation. This is a practical issue. For the fear of death, even when it ought to be recognized as plainly inevitable, drives many good people through a course of ignoble attempts to escape from the common lot, at cost of terrible suffering to

themselves, and burden upon others; at cost of all calmness of preparation; at cost of catching at straws, in place of standing in a solemn new-born experience on the Rock of Ages: and after all the end is an embittered, an uncleanly, a drugged, and a sanguinary death. This should not be for Christian people. Natural death, for those who can rightly pray to be prepared for it, is no evil, as natural birth is no evil; for it is a great emancipation; in the barest statement, a virtually immediate exchange of a lower for a higher existence. Cicero says somewhere that one virtue of old age lies in despising death—in *contemnere mortem*. But death as a divine ordinance is affronted thus. If we may personify him, because for each of us he is our selfless self, death is our last friend and our first angel upon earth; always hovering over us; a dear drudge, making our bed, serving up our thoughts, completing our brightest pictures with a necessary background of shadow, and leading our true loves, which cannot last here, into considerations of immortality. It is only when he is ungraciously married to fear that he becomes indeed the King of Terrors: but for no good man or woman need that common monster be realized. But whenever death preaches fear of himself, and holds out a false mask of life, whether for a sick man bent not to face his end, or for a soldier flying from the post of duty in battle, you may be

sure that it is not honest death who is counselling you, but the Tempter; and then the Lord's words to Satan may be repeated in the ejaculation, Get thee behind me, death.

Therefore, whatever bodily martyrdom you are undergoing, count well the cost of attempting to escape from it at the hands of "the violent man." Rather "bear the ills you have than fly to others that you know not of." "Seek Peace and pursue it," by Prayer. This is the only true way which is left you.

So "put the robe of preparation on."

Other subjects than these are introduced; and some even of present political import; but which it is believed cohere with the main object of the Volume. Society at any given time is one in its essentials, though various in its manifestations. Whatever is wrong or weak in the governing mind, is condoned by the general body, which is thus a participator in the mischief. The Swedish Chancellor, Oxenstjerna, says to his son, and to all of us very loudly, "With how little wisdom the kingdoms of the world are governed." That is so, because in a sense all these kingdoms are self-governed. They are governed by a natural correspondence between the ruler and the people. Fundamental stupidity as the basis supports and approves gloriform stupidity at the apex. The

basis, however, the people, is not only undebauched by the love of power at the top, but is only too eager to hand its power away to the agitator and the promiser, who is mistaken for its guide and captain. There is a survival of silly generosity and of ignorant innocence here; and wherever there is green grass of innocence, there instruction in the better way may have a place beside the ear of the humblest class, and can enlighten the rude mind with lessons of warning, and in the long run of private and public duty. Because this nation is now, not from its own desire or seeking, a democracy, and the breadth of its political elements, and their variety, are so great, that it will be difficult for existing ambitions to grasp them, there is in this loosening of old things, at the bottom of the Pandora box, which is here the All-Giver's mercy, a hope that true instruction and information may be gladly received in time; and that the Great Disposer will have many appeals through the new circumstances; and thus add His Truths of Rationality and His Good of Liberty to the general State; so that right and wrong, good and evil, may stand over against each other in a frontage of great gulf more and more impassable as the new ages are unrolled.

But even thus the problem recurs of who shall be the Generalissimo of the National Forces, Military and Civil. It is the last question of police, the old

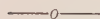
*Quis custodiet custodes?* Thomas Carlyle, in his LATTER DAY PAMPHLETS, which every thoughtful man should read afresh, sees from a high hill of natural vision whither the political current of British demagoguery is tending: he has characterized the great talking house, and the talker of talkers, as the first of modern Poet-Seers alone could characterize them. But the question still remains how the rottenness can be removed, and the nation begin to be healed. The Great Scotchman sees that no institution can do it, though he throws out hints for constitutional changes which may some day be valid in the purpose, and supply the State with stern and silent Parliaments. But the preliminary of all lies in the regeneration of individuals, and then in the autocratic government of the masses by men who have learnt that duties are the parents of rights. Democracy is always the willing subject of the autocracy, either of true, or of false and plausible individuals. At this hour it is the bond-slave of the tongue. The Empire has become a rhetorical "phantasm." Its councils are flitting *ignes fatui*, and its armies and navies are moved about, and go to and fro, like the creatures of a vain dream.

Great Leaders can neither be created, nor if they exist, be evoked and chosen, by heathen multitudes growing in selfishness and ungodliness. God Himself cannot choose good men for *them*. Charles George

Gordon, who has just been killed by rhetoric, and is now forgotten in more rhetoric, seemed for a moment to be chosen as our king of men; but the choice could not be confirmed, or the lapse of it be regretted, in base and selfish hours. Another proof that individual regeneration alone, which is the meaning of national regeneration, is the floor on which a true Hero and Statesman can stand, and wield the people in the hour of need. This implies a Church, New, and continually renewed in the Spirit of the Lord.

JUNE 3, 1885.

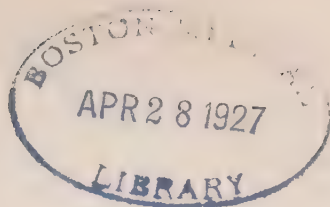
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## THE GREATER ORIGINS AND ISSUES OF LIFE AND DEATH.

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### I.

#### LIBERTY OF PHILOSOPHIZING.

THIS is an age of general hypothesis, of guessing regarded as an Institution applied to the governance of the Knowledge of organic nature in all its parts. The determination to see in the bottom of things, not the reason, but the push and force, which engenders and produces the top, is a mood in which continual hypothesis or guessing has to be called in to make an apparent pathway for the mind *from the Known to the Known through the Unknowable*. This election of Guesswork as President of the Republic of advancing Research, produces an autocracy of a peculiar kind; and this autocracy issues decrees of an authoritative nature. We notice them everywhere in scientist dissertations on life and its belongings. The Dogma of Evolution from below upwards is composed of such decrees. Sometimes they take a declaratory form in regard to some

single point : as when Tyndall affirms that typhoid fever never existed but from a previous case of typhoid, thereby claiming for typhoid fever an eternity of time ; or as when Pasteur affirms that " rabies, canine madness, never arises spontaneously, either in the dog or any other animal."

These are assertions that depend, not upon the nature of things, or the modesty of honest knowledge, but upon a foregone condition of mind which necessitates them, in order that that mind may come forth, and claim an imposing and inquisitorial Priesthood over nature. About the fundamental questions involved, of Origin, and of Order, the scientists know no more than the rustics, and if capacity to learn be required for knowledge, they are at a disadvantage, because they are self-bolted from within against the admission of instruction. Where Matter, Space and Time are the Prison, everlasting hypothesis is the only air which the mind has to breathe. An un-vital air which is self-engendered.

There is, however, a circumstance about the scientist liberty of hypothesis or guessing, which is also illustrated by the age, and which has another side to it. If assertion, without any absolute ground in the senses, or in reason, is claimed by the Barristers of matter, space and time, then also the opposite Counsel can claim an apparently similar liberty, and produce their case, without being liable to be called to order if they also affirm respecting unseen things, and insist upon

Origins as well as procreations, and upon causes as well as sequences of effects. Scientism does not like this, but cannot escape it. On its own terms it is a prisoner in its own liberty. Pasteur delights to say that Science has nothing to do with the Origin of Things. In that case let him cease to deny its universality, and its presence all through nature to-day; if he denies this on the part of Science, which has "nothing to do with it," and not on the true ground of his own personal dislike, he keeps Science perpetually in court in the case, and awaiting from another judge, namely, authoritative truth, a perpetual verdict.

For it is clear that when Science has nothing to do with a thing,—nothing,—it does not beseem Science to deny its entry into nature at any point or number of points. If he would say that he means to work without origins, and see what his mind and mode will come to, that would be legitimate; but then he would no longer deny their presence, but would rather solicit hypothesis on the opposite ground, to see also what *that* would come to.

Although Scientism has not shown any desire to recognize such a Pleader in its field, yet, as said already, its "liberty of philosophizing" points the way to the obverse liberty; and it is desired in these pages to enter that liberty, and to put forth some thoughts on questions both of a theoretical and practical nature connected with Disease.

## II.

### THE SPIRITUAL ELEMENT IN DISEASE.

THE greater part of human ills "exist in us, from us, and by us." Mons. Pasteur denies this, and we courteously affirm it. There is no general proposition about Man more certain than this one. If you could cancel the vices and evils, the wickedness of mankind, a new era in the health of the body would be at once inaugurated. The stupidity of an almost universal mismanagement would cease, and men would have clear perceptions where now they are besotted and astray. Temperance in eating and drinking, temperance in desires, the refusal of cares which are too much and too heavy for the mind ; single-heartedness, removing complications and entanglements which are the bane of lives ; simple love, simple honour, simple good conduct ; cheerful days and fortunate nights ; if these things were universal, and if they proceeded not only from prudence and the necessity of reputation, but from a true religious principle, that is, from the acknowledgment of the Lord through all life, then universal health

would be a question of only a few generations ; and Physic would be an attendant on a Race that was getting better all round by itself.

Think of all the people you know, and of all that they do ; all their ways of going on ; all the oddities and crotchets which they “ must ” indulge ; all the things they take upon them ; all their tempers, indulgences, hatreds, lusts : and add to your thought one day’s reading of the Newspapers ; and then universalize : and you will see what a mighty Factor of unhappiness, misfortune and disease you have to count with ; and what the play of it downwards upon the human body and its health is likely to amount to. If once you get into this contemplation, and look upon Sin and Wickedness as the *MACROBE* in Mankind, you will wonder that anybody is alive, and perchance remember the Divine Mercy, that the Evil genius is limited to the third and fourth generation of the haters of God, while the mercy extends to thousands of generations of those who love Him, and keep His commandments.

Not to see that in Man’s own Will and Way lies the root and origin of all that afflicts him in mind, body and estate, is judicial blindness ; which implies that it is sure not to be seen unless it is repeatedly revealed to man from Heaven ; as revealed it is to-day, and has been revealed from the beginning. For there are two origins of all things, God the Supreme

Will, the Creator ; and Man, the created or privileged Freewill, the secondary Creator. In a sense, the one Factor is coextensive with the other ; in that Man has under him the management of his whole Self, and also of the Earth which he inhabits. Nay, he has committed to him the determination of his own whole future lot, and builds a heaven, or a hell, for himself according to his life. In this immeasurable vicegerency of his Free Will, seconded as it is by a Power supplied from the Omnipotent, lies a motive force which acts downwards upon the body, and carries into it every day the conditions of health, or of disease.

Man's Health is founded upon two gifts. The first is, the Human Form, the Image and Likeness of God. Every sane man so far possesses it that he becomes amenable to it, and craves to maintain it in such integrity as he can. In him, the sense of pleasure and pain is a personal guardian around his bodily nature. And also every sane man has some conscience ; some sense of right and wrong ; which is a sense of spiritual and moral pleasure and pain from obedience or disobedience to the dictates of this conscience. It is impossible to be in health unless both these factors are in their right governance. A bad man may be in splendid bodily condition, and his health may be certified perfect at an insurance office ; but unless he and his posterity repent, and lead new lives, natural



decay and disease will grow out of mental unhappiness and decay, and the progeny will stop, and perish. Heredity carries this along with it. In fact, heredity is itself the mark and circumstance of a declining body. The man who is regenerated is born of God ; during regeneration he is being born again ; and he transmits to his posterity, not only his old Selfhood, but a New Nature, with a New Freewill, purging itself of the lusts and proclivities of the old Family. In such case every fresh birth in childhood is a new possibility of health, to be taken up on the same conditions, of a right use of the ever new Freewill.

We all possess then at first an eminently noble but destructible organism, an Image and Likeness of God as our very embodiment ; and a conscience instructible by Revelation of God from without, to keep up the Image and Likeness as it was given us. Whatsoever Will and Work wars with these things pulls down and unbuilds the body in some part of it. Yet it does not follow that quiet determined selfishness and God-denying Conceit have any visible effect upon the outward frame. They may only shut and gradually obliterate the finer organism of the brain, precluding it from every high thought and purpose that might belong to it ; and they may forbid the heart from every emotion that raises its blood into the pulses of love and gentleness. They may leave the apparent image of the

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man strong and standing, and yet debar him from that exercise of wisdom which is his true function, and from the affections that warm him into a relation and brother to his kind.

But let us ask physiologists of the Galton Type if nothing is done here towards altering the great springs of Health? A veritable extinction of all the best joys and sorrows has taken place at the top: a crust of dead body once alive is on the brain. Is that nothing? And in its next descent is it nothing to posterity? They must be born with closed organisms which they will have by regeneration to open, or they will be stupider and of worse cunning than their parents, and begin with a lower and meaner roof to the sky of their heads. Apart from regeneration by obedience in Life to the Word of God, this process must go on, until the Family lives only in its lower brain functions, and in the cunning which are science to them.

At every stage of descent, a dumb unhappiness is added; a sense of something lost. Can it be that this extinction of parts dear to the image and likeness of God, with the moan and disaffection that attend it, have no downward influx, and influence, upon the bodily organs? This influx may not be calculable by men in the present state of the world as regards spiritual perception of the harmony of things, but to deny its power and importance is against the very

soul of physiology. No man can say that cancers and consumptions and heart-diseases may not come out of it. For it imports that every organ is despoiled of its highest *raison d'être*. The household which hired itself at the beginning to a noble master, has to obey an ignoble, and in his lawlessness and vice to enact corresponding perversions of its own. This is an alteration of very destiny. If there be one member of the inferior body weaker and worse than another, it is sure on high example to close up its Use, to go its own way heedless of the body corporate, and still circumpressed by the divine image in the human form, to have its revenge in disease.

It might not be difficult to give some glimpses of the correspondence between sins and vices and corporeal diseases: between perversions of the mental brain and the mental heart, and some of the terrible maladies which afflict mankind. But one great principle requires to be taken into consideration,—that humanity in such an enquiry must be regarded as a Whole, as One Man, and that disease and disorder must be regarded as spreading through it in its Grand Organization, and not as attacking individuals for their own vices and evils exclusively. It does not follow that the Victim of Cancer in the body has Cancer of the Conscience or the Character. And so of other diseases. But it does follow that we are all members one of another; and

that evils and sins begun in ourselves, travel the spiritual and natural lines which unite us, and appear in physical shapes at a distance from their spiritual source. This is a consideration which we shall have to dwell upon presently, when we speak of the great invasions and epidemics of disease.

### III.

#### THE TWO GREAT FACTORS.

WE have then two great Factors of the Spheres and workings of Disease. 1. The individual Evils and Sins of Men, which married as each sin is to its own proper stupidity and imprudence, and embodied in life-long habits which grow to be all-powerful, operate upon the person, truncate his higher faculties, take away his vital happiness, make his sleep sordid, and entering by an intimate correspondence into his organs, debase their lives, and make their functions vicious and disorderly. 2. The Social State, made up of the Individual, and raising its Evil to a higher power. The crashes and destructions of this great sphere of evil do not fall upon individuals and masses by any apparent personal law. As with a nation in War time, the horrors often happen to the innocent, whose only fault is that they belong to the body politic which has provoked or which suffers the War. There is complicity, but it is of the faintest kind compared with the relation of *delirium tremens* to drunkenness or

of apoplexy to debauch. And yet the fact exists ; and the correspondence of individual evil to individual disease, is a plain sign that points to a more general mode of causation where the disease has no traceable antecedents of corresponding moral disease in the sufferer.

When the Lord was asked if those on whom the Tower of Siloam fell were greater sinners than others, he answered, No, " but unless ye repent ye shall all likewise perish." That is, there is a common doom, as well as an individual casualty. And the word " likewise " imports, that even the individual casualty is a part of the non-repentance of the masses. When His disciples asked concerning the blind man, whether he had sinned, or his parents, the Lord said, No, neither he nor his parents ; but that the power of God should be manifested in him. Because of his faith he was chosen as an example of forgiveness and of remission, of the common doom. Scripture therefore seems plainly to announce that all diseases and misfortunes impend from evil ; and that those which do not strike from evil in the individual, do occur from a larger corresponding evil in the race ; that these are of the nature of doom ; and that they also can be remitted and escaped by repentance and regeneration.

There are also cases both in sacred and profane records, in which the spiritual and natural or bodily

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mischiefs coincide, as in the case of Herod, who was eaten by vermin upon his throne, and of Ananias and Sapphira, who paid the debt of their sin by the doom of instant physical extinction. These events are not to be left out in laying the ground for some estimate of the effects of spiritual and moral evil upon the human frame. Doubtless in a large society they happen more often than is supposed; and are somewhat affiliated to spiritual suicide, of which the case of Judas Iscariot is a typical example.



#### IV.

### THE HUMAN RACE.

It has been affirmed already that the human race is practically and really One Man. This planet alone is here spoken of, though if the proposition is true of the earth, it is also inevitably true of all the man-bearing branches of the solar systems. The spiritual degree, next above the natural, and which excludes our space, necessitates this conclusion. Each individual man is separately conscious, and is sufficiently alone to be himself; but in that very soleness he is also conscious that he is a part of a greater Manship, and that without being in it he would perish. He is organically served by it, and secured into an order of relationship and service from which he can never wholly swerve. Be he hermit, it is as the Missionary of his race; or be he Stylites, it is as its example: the liveness is not real, and moreover is attended, as the devotee is conscious, by spiritual presences with which he is in some sense at one.

But the human race is clearly not limited to these

planets, or to the natural system of worlds. At death every member of it enters a corresponding spiritual world ; and carries along with him, so to speak, his own spiritual world. He is still a part of the One Man, but on new conditions. He is a spiritual being, and yet stands related to nature by ties of law and order. He is a member of some one of the vast societies of the spiritual world. At first he is in a realm and correspondential region of the most real and exact substantiality, whose whole Geography is determined by the Ways of Good and Evil. There are ways for all the Virtues there, actual roads and ways. There are ways for all the Vices, paved ways, smooth with the granite of the customs and habits of the Will in the lifetime. They are ways as visible to all who traverse them as the roads from London to Edinburgh or Paris ; and they have, like roads in the world, towns and cities upon them ; spiritual abidings and stages for the travellers. This Soul-Region is the World of Spirits, and the ways in it, like the Life-Ways of this world, lead up to Heaven, or lead down to Hell. Through this Soul-Region, Heaven and Hell communicate with the Natural man, with the Natural mind, with the natural universe. Heaven is the final Kingdom of Good, and Hell is the ultimate Dominion of Evil. These Realms also, though spiritual, are in exterior substantiality co-real with nature ; nay, super-

real as compared with nature. There are gulfs there that cannot be bridged, and that no imagination can over-leap. And they *are* gulfs. There are mountains that no foot of thought can climb, though Gospel-sandalled feet may tread them. In short, in those worlds there are all the features with which we are familiar in this creation; and immeasurably and indefinitely more which this world is not plastic enough to exhibit. Biblical imagery has shown some of these; and man has spiritual faculties, and occasional openings through them, which enable him to accept the fact.

How this can be must be briefly indicated. Owing to our minds being enclosed in space and time, and often more than enclosed, even self-wedged into these commanding Walls of Appearances, we push forward the broad shoulders of nature, and predicating infinity of our prison, seem to enlarge our boundaries. We think there is no room left for another order, and locate mind and its correlates in the crannies and interstices of this supposed infinite *plenum*. Or, more generally, we regard mind and soul and the like as only a part of it which wants no room to exist in. This mistaken hypothesis concerning the dominant substantiality of nature requires to be corrected. It can only be corrected and reduced to order by the admission of an Almighty and Infinite God Who makes all things. He makes Space, which is just as finite as my writing-

desk. I cannot see the ends and sides of space by my senses, for they are immersed in space, and wherever they travel they see space. They are not senses of the ends of space. Another set of faculties, which have not manifest outward senses here, are required to show us how and where and when space ends. For the When, it ends at Death with us all. For the Where, there is no where in the case; for *where* is of space, and would carry space over into the new condition where there is no space, and yet the appearance of it. But space, which floods the senses of the natural man and mind before death, is limited by regnant spiritual ideas after death; and to these ideas States of Life govern spaces, and correspond with them as is the case in the spiritual World. It is a veritable world, inconceivably more spacious than nature; but spacious from the Lord in love first, and then in lands; in Wisdom, and then in firmaments of light; in the commonwealth of Service, Uses to God and Man; and then in its Cities and its Homes. To an angel in the Heavens it is as impossible to think down into a Natural World such as ours, and to conceive of it as filling and crowding up the Universe, as it is to a merely natural man to conceive of a Divine System of Suns, Stars, planets, co-existing with the whole of Nature; and the two never colliding or interfering with each other. Space is greatly a mental figment, allowed us as a

means of thinking coherently while we are in nature. It is the limit and skin of our own minds, and it drops off them when we are removed into the spiritual state.

As to *How* space ends, our removal from it is *How*. We die, and leave it as an inheritance to others. It can also end by the correction and spiritualizing of our intuitions. The moment we conceive that nature is in the hollow of God's hand, and that Space and Time are created, we begin to see that Space is surrounded by Spiritual Power, even as all Spiritual Power lies *in* God. We have then got a mental command as hard and as necessitous as the exactions of Space, which circumvents it, and reduces it within its borders. Thus far shalt thou go and no farther, is what the Divine Love proclaims to space and time; beginning a new and mightier universe where they end daily and hourly. In other words, the end of Space is spiritual; it is no other than the end or purpose which space with its contents fulfils, namely, to serve as a basis for the minds of men, who are educating in it for heaven, if they will.

There is then a lesser and a greater human Race, the former in the natural, the latter in the spiritual world. In every question of Reality, local, personal, extended, successive, the Spiritual World indefinitely transcends the natural.

## V.

### THE SPIRITUAL WORLD.

THE spiritual world is superposed upon the natural, as the soul is superposed upon the body. It is a perpetual soul invisibly influencing the course of all things here. It is the only source of all the life of this world. Our faculties, our Freewills, in the use which we make of them, invite and determine it to come down. This spiritual world contains and in a manner consists of all the men and women who have ever died on earth. They are an all-prevalent plane of induction over us, most closely united to us by our individual and special correspondence with them. The World of Spirits, the World of roads to heaven or to hell; the World of Angels, or Heaven; the world of Devils and Satans, or Hell; these are the three great spheres with which we are linked by this Correspondence. Out of their vast societies, our lives forming our characters, perpetually, momentarily, select and invite their own similar spirits, with whom they associate us. This is an association most swift

and inevitable, for in the Spiritual World similarity of Love and liking is presence which cannot be contravened. You cannot love the same evil, without having its infernal crew for your intimate bosom companions, and lords ; you cannot love any heavenly good, without the brethren and sisters who love it in heaven being close to you, and uniting with your affection. We are then not alone as individuals, as we are not alone as worlds. There is an invisible life which is the only life, and which is the end and cause of all apparent life, which continually animates us, which continually animates all nature, and causes all its apparent forces and movements.



## VI.

### THE SPIRITUAL WORLD AS CAUSE OF GOOD AND EVIL CREATIONS.

THE heavens depend for existence and subsistence upon the Spiritual Sun; which is the one only Substance of, and in, the Universe. All else is derivative. It is the outward appearance of the Lord's presence to the Heavens: according to that appearance Jehovah God resides in it. It gives its own heat and light: and the heat of it is real and apparent heat, which is Love, and the light of it is real and apparent light, which is Wisdom. It proceeds by atmospheres which are Uses. It is no abstraction, but more real in every sense than the Suns of Nature. At its last spiritual limit it is the Origin of those Suns, and consequently of all that arises from them in the natural world. Every good thing in the creation springs from its initiations and forces; and the mind of man obtains all the activities and faculties it possesses from its divine spiritual light and heat. All angels and good ministering spirits are

contained in its causation, and enter as secondary powers into its creative Works. The one personal Lord at the centre is however the only Agent, Omnipotent and Omniscient throughout.

The Universal Hell stands foot to foot against the Universal Heaven ; and is creative in its own spheres of operation. All evil forms wherever they occur, all malign and harmful creatures, all natural catastrophes of a violent and destructive nature, all the evil thoughts and desires and propensities of men ; all their wicked actions ; all diseases ;—flow out of the hells, and are received in nature and in man wherever they find an invitation, or a bed to breed in.

There are therefore two quite separate creations constantly proceeding in nature ; a good system, and an evil ; the good original, the evil, secondary ; the good, prior, the evil of later birth. And time has been when every good thing arose in its form in some birth-crisis of nature ; and subsequently when every evil thing was also conceived in the great mother, and came out on the Earth. The Spiritual World in either case was the parent ; and by its own desire and appetency it was necessarily present to a womb or nidus in nature, and uniting with it, impregnated it with itself. Every animal and vegetable was begotten at first by this coupling of Spirit and Nature ; and an orderly succession of these children

proceeded out of the ground which was by creation eager and adapted to do its maternal part in engendering them. But nature was never more than a passive womb, and the Spiritual World gave the seed, instinct for the whole development of the creature that was to be born. Seed of each kind, at first in a spiritual form, was of course the only possible means of the production of the various species and kinds in the two kingdoms; and in one sense the spiritual world is all seed wherever it is present. At first, when the various children of nature required to be begotten, the function of generation was fresh and active; but when they were born, and had received their own means of propagation, the original function, with the Use, slackened, and secondary generation, by the creatures themselves, became the principal means of preserving and extending the races. The married life of the spiritual and natural worlds is thus in analogy with a human marriage. Each has its child-bearing epoch, and the fruitfulness gradually comes to an end. But in the case of the Cosmos, or great order of things, on account of new introductions of force, from the State of Man passing through several great Orbits of decay and renewal, the Spiritual World is replenished from time to time with fresh seed of life; and hence, as from several marriages, fresh progenies arise; and there is a potency always

at work which keeps the Originant procreative function in some activity, at all events of producing at all times and places the lesser forms of animal and vegetable life. Nay, it would be impossible for naturalists to prove that even more important organisms may not even now come into what is called "spontaneous" being; evolution itself, affirming a contrary track, is perhaps the unconscious historian of these.

## VII.

### EVOLUTION AND DEVOLUTION.

WITH regard to Evolution, or the push of Nature up according to offering circumstance, in which each step of the fight with the environment, is a truly spontaneous creation, not of wholes, but of *bits*; not of creations but of alterations; it is evidently a hypothesis of obverse incarnation offering seemingly the least difficulty with regard to the production of complex organic forms. Once deny the spiritual World, in which all ideals, such as Men and Women, Elephants, Horses, Sheep, and the like are waiting to be incarnated in a nature waiting to receive and produce them, and the difficulty of getting at such marvellous edifices of flesh and blood is so great, that the imagination can only resort to a mechanism of minute stages each of which seems easily taken for granted and allowable on account of its minuteness. *De minimis non curat Lex*. And physical Logic seems able to let minute alterations slip through as though they are of no account, though by demanding enough of them, and also postulating

Geological Time, that is Time Enough, the distance, or rather Gulf, seems bridged between a microbe of Protoplasm and an Elephant, allowing the one to grow into the other. So an enormous cheque is drawn upon matter, time and space, but payable at a date inconceivably remote in the past, and with no creditor there to be accounted to. A logico-physical bad debt extinguished in its inception. Nevertheless the transaction seems to satisfy the financiers of Evolution. Now strangely enough the phenomena called in the aggregate Spiritualism, have furnished incontestable examples of a contrary mode of Evolution, and it is a well-known circumstance that more than one renowned Naturalist and Darwinian Evolutionist has witnessed these peculiar facts, and endorses them. The production of Spirit Forms, Arms and Hands, which has occurred to Seance-People without doubt or question, furnishes a more ready way for the appearance and materialization of organic forms, than the slow and altogether assumed mode of protoplasm struggling upwards through infinite ages into Lions and Elephants. I have seen such things, and they were instantaneous, and as good specimens of organism as any beast or bird on earth. Here is a method of production from the other side of the walls of nature, which might coach the scientist fancies to a better view of spiritual forces. Of course the appeal can

only be made to those who concede the existence of these spiritualistic marvels. But it is remarkable that those persons have not made use of the conception of *devolution* which such instances portend. Moreover, the history of the appearances of persons to their friends at the moment of death, shows the production of human forms complete in a moment, and attests that the nature of the world is very ready to conceive and operate such organic forms.

All the great steps in the reading of the Book of Nature have been effected by the earnest desire of Reason working behind and chastening a soaring and diving and penetrating power of Imagination; by ideas striving through the imperfect media of the lower faculties to find their counterparts in the physical sphere. To carry this out, no means should be neglected, and such means are undoubtedly proffered in the spiritual manifestations common to all ages and nations, and many of which show that the nature of things is not resistant, but plastic to rapid exhibitions of force from within under extraordinary circumstances. Such exhibitions come under the general idea of miracles. But every real *origin* is in this sense a miracle; that is, a birth from a spiritual cause uniting with and flowing into a natural *matrix*. All conception of organic forms, and the lines it follows down to birth, are extraordinary, that is, not included in the



previous order of nature. All such conception stretches the nature of the world, or is a fresh creation. An Elephant, or a Horse, when it first emerges from the womb of the "mighty mother," is a new factor in the forces of the universe, and until it is naturalized, and breeds its like, it is a genuine miracle. Every living creature is such a miracle at first, and becomes a commonplace only in its generations.

Little attention has been paid to the difference between the primordial natural and the subsequent natural. The primordial natural involves in its very idea that Nature by the divine purpose and providence contains the creatures in potency at first; is pregnant with them; and brings them forth in God's orderly time. The delivery effected, and the creatures born with their organs for begetting, that work of nature is probably exhausted for the larger animals, the function being transmitted to the ordinary course of things. In that case the circumstances of the primordial natural do not again occur: the age of its larger miracles is past. As was said before, the pressure of the spiritual world continually made into efficacy by the Lord of Nature, filled as that pressure is with the Paternal ideas and forms and seeds of all things, is the origin of origins; and pours forth from the lowest ground the completed forms of all things, evolving those forms from the mineral up to man.

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This is indeed a theory, but a theory of Divine Truth. Scientism endeavours to arrive at pure facts making use of no such theory. Yet it is a violation of Theory, and an entry upon the very ground of Theory, to endeavour to set actual and original Creation aside. It involves a constant war of Hypothesis against Theory, and takes for granted the success of the denial of all known mental and spiritual truth. So that in point of fact, material scientism pretends to know its own unknown, and then to consider it as nothing. So it is that the acute Pasteur cannot but admit origins, but says that Science does not deal with them, and then that existing organisms are virtually eternal in their antecedents. But what right has Scientism to assume the eternity of microbes and typhoid fevers, which true Science has not, to declare the eternity of divine Ideals, and their coming into time in an order of Nature which is itself of divine appointment?

The true Sciences from the humblest to the highest deny nothing, but clear their own way of irrelevant matters and false conclusions as they proceed. They correct the mind, and reform the will, by the same process as that by which they digest and interpret the facts of nature. Botany and Chemistry and Zoology, mineralogy, geology and the like, have no objections to offer to the Christian Religion, or to the funda-

mental beliefs inscribed on the heart and conscience, and brought into consciousness and operancy by the Bible. The Scientisms which have now appeared are full of denials, and without such denials would collapse. They deny God as a present Creator; they deny creation in favour of "eternal" alteration. They deny religion and conscience and all spiritual faculties, and all morals except as an expediency. They begin the mind of man *de novo*, and cut off its origin from its Lord. They proceed from dead matter by hypotheses, which borrow strength only from the Scientist will. Thus protoplasm *must* have been developed from chemical force; animality *must* have arisen from protoplasm; some form of it *must* have been the progenitor of this existing species; some other form of that species. The same of plants, which *must* have had such and such rude ancestors of the vegetable kingdom. And so forth. All these assumed fates and necessities, by which at last the anthropoid Ape became by "happy-go-lucky" a Man, and the Savage Man a Gentleman, are so much almost naked Will taking the place of other faculty. Science knows nothing of all this, but can pursue every legitimate enquiry by freedom of hypothesis in its own field, and have behind it as its assured ground of sanity and human good, the Revealed principles of Religion, which man is utterly unable to find out for himself;

or to continue to put in practice without continual help from on high.

To sum up this part of the subject, there are three things in the present case. 1. The "Eternal Verities," of the Lord, of His Revelations, of the Spiritual World as the Cause through Him of all forms and forces in the Natural World, which corresponds to the Spiritual as the body to the Soul, and as inert matter to life and its uses.

2. The lawful Sciences working under these higher things, and continuing them, though for the most part invisibly, through free Theory and hypothesis, into a knowledge of nature attested as true both above and below.

3. The phantom Sciences, or Scientisms, which see in nature a material manifestation of themselves.

The vast studies which the phantom sciences have led to in this age, the labours of their diligent and wilful naturalists, are indeed garnered for future use; but the conclusions drawn from them can all be turned upside down, and inside out; and the true grain they may hold will be a part of the food of the coming age of spiritual devolution, long after the husks have delighted the palates of the present men.

## VIII.

### MICROBES, OR MACROBES ?

MICROBES are minute organisms supposed on the prevailing view to be always imported from without. They are credited with the production of many diseases; as consumption, cholera, etc. etc. The scientist tendency is to regard them as the producing agents of nearly all diseases, even where their presence cannot be traced. They are supposed to be present in one form or another throughout nature; in air, in water, in food; and in organized beings. They are "posters of the sea and land," and marvellously fond of old clothes. All dirt and refuse are their dens; and they crowd from sick beds and death beds. Sometimes they are little sticks, *bacilli*, in which form they are the animated sticks of consumption; so the Scientists say.

Unfortunately for their claim as Causes, they are never detected or detectable at the beginning of disease, but are found in its later and latest stages.

The inference is that they are generated in and by decay, through some force there present. Look at the broad facts of pthisis or consumption. It is a constitutional tendency in families long before it exhibits itself in tubercle in the lungs. It is a species under the genus *Scrofula*. It is a broad overshadowing evil over the family which is subject to it. In one member of the family the scrofulous diathesis takes the form of lung-consumption; in another, of cerebral or brain disease; in another, of mental wrongness; in another, of glandular or joint disease; in another, of blood-spitting; in another, of irresistible drunkenness; in another, of aggravated hysteria; and so forth. In only some forms of these various branches of the common stem of the disease can the bacilli be traced; and yet if they were causal they ought to be detected in all, and at the beginning of all; in the blood of every member of the scrofulous family, before its catastrophes begin. Nothing of this kind is found. Perhaps it may be said that they are latent throughout, and that only in the tubercular cases have they the circumstances in which they can develop. That gives up the case of the science of them, and leaves you to believe what you like. And it is not reasonable to believe that latent, that is to say, imaginary bacilli are inherited from generation to generation; and that the same little creatures, visible in the case of consump-

tion, and not visible in scrofulous brain disease, are causal to both affections. The belief yields no result, either to the mind, body, or estate of mankind. The plain fact is that they are engendered in each case in the decay made by the disease.

Perhaps if they are inoculated from one animal to another, they may cause pthisis in the victim. They may stand at the beginning of the disease as well as at the end, if they are put there artificially. The only light this furnishes is, Don't put them there. It does not help you to find them at the beginning of other cases, where they are not. You make them causal by inserting them into the blood, but in themselves they are not causal. They are of the nature of tubercle, and perhaps tubercle is contagious. In that case you have given consumption in a peculiar way; but you have not shown that all consumption comes in that manner. One eminent man tells us that scratching Rabbits with a stick will give a number of them consumption. *Baculus*, however, is of a different breed from *bacillus*, and does not contain it.

And no one ever finds the bacillus or microbe of Cholera until Cholera has wrought its work, and produced its decay in the blood and humours, to serve as the generating ground and breeding ground of the microzoa. These choleragenic creatures are credited with a power of travel which shows hypothesis



in its biggest Coach. Bred originally in the Delta of the Ganges, they migrate from there in certain seasons, to make the grand tour. Old hats and coats, and blankets and rags, and runaway people, are the buggies they travel by. They crop up, as evidenced by Cholera, in all unexpected localities. Sometimes they need rest and refreshment, as the *St. James' Gazette* implies, and they go to sleep in their old clothes for months or years, and then awake eager for fresh mischief. The one certainty assumed about them is, that were it not for them there would be no Cholera. A Cholera Hospital has no power to give Cholera, but a bacillus, or some bacilli, can do it.

In a disease which sweeps the globe, and girdles it with dead folks, it looks as if there must be a more universal cause of its power, and a more steady and uniform cause, than these poor sticks on which the present medical mind hobbles. A man breathing out Cholera from his dying mind and body looks like a more probable cause. A peninsula like India seems also on a planet a more adequate cause. Human rot and ruin, very prevalent in the East and the West, seem like a more plausible womb for the universal monster than microbe or bacillus. Those locomotives called wind, electricity, magnetism, and community of mind, and identity of blood in the families of the Earth, are of greater verisimilitude for the travelling Pest

than casual rags and old blankets. Not that rags cannot carry too; but what? They may carry Cholera itself, and not only its final bacilli.

It seems probable that when Cholera is "in the wind," and one case occurs in a fresh town, say in Toulon, that case furnishes a fresh basis and starting-ground for an epidemic attack. Cholera appears to radiate from it. Among the rottennesses on which Cholera fastens, Fear plays a most prominent part. Taken with other circumstances, it predisposes the liver especially to admit the disease, sometimes with such deadly effect that that organ dies before death, and sympathetically kills the whole body as with a stroke of lightning. But such sporadic cases are not the whole account of an invasion of Cholera. No quarantine will keep it out; none ever has kept it out. Before the first case or cases there is usually an epidemic, more or less extensive and severe, of diarrhœa, choleraic diarrhœa, and this gradually develops into Cholera; and along with Cholera, forming as it were a fringe to it, there is diarrhœic complaint, showing in both cases that the thin end of the Cholera wedge is being put in. This consideration overlaps and in a measure extinguishes the rationale of the propagation of the major forces of the disease by imported individuals. That propagation is a planetary condition.

Individuals are also potent, and are in, and a part of, that condition.

When the Cholera first appeared at Sunderland in 1831, brought there, it was said, by a Ship, it ravaged in that town, and at length appeared in Newcastle-upon-Tyne. About Christmas time in one night it crossed the Tyne, and claimed a vast number of victims in Pipewellgate, and other low and crowded warrens and deep street-lanes of Gateshead. Sporadic at first, it became indiscriminate, and struck down the population with heavier powers. It is clear that the force of it is cumulative from behind, as well as from each person attacked. It ceases when there are no more who are ready to die ; ceases in becoming gradually milder, and giving the powers of life a longer time for resistance. But it travels onward by its own threefold lines : by its first pestilential waft, which produces the premonitory diarrhœa ; by importation of individuals affected, or to be affected by it ; and lastly by the coming up of its main body of forces, whose onslaught is epidemic.

The word Planetary has been used to characterize its nature and progress. Some Earth-Soul appears fitter as the genius of the fearful flying thing than the poor little medical bacillus. Considering what this round world is, the thought of the medical, and more than that, of the human Philosopher must dwell

upon its ponderable and imponderable stuffs as beds of power, and lines of its transmission. The lines of magnetism are rills and rivers and sheets and oceans of that force, and they envelop the earth in its ever-active net. The clouds of invisible electricity are for ever rubbing the world and its atmospheres into heat and excitement. The air, the mother of winds each of which has its peculiar physiological quality, is the vehicle and continent of all that is above it and below it. The breath and steam of the whole ground, a composite exhalation of all matters and elements, embodies and ultimates the carrying power of every other motive and locomotive sphere. In short, Transmissibility seems written all over the face of nature. You have no good or bad thing but nature readily diffuses it. Our Arts of Connection and transmission are built upon this primordial plane of circumstances, upon this planet. The Railroad is its now common and vulgar child. The Telegraph is a subtler Daughter of the same gliding proclivity. The Telephone is an infection and contagion of thoughts in words, of vocal sounds; the same at both ends of long lines, but living as they go in, and less living, but veracious and official as they come out. All these are human transmissions, but upon the backs of natural powers.

There is a vertical descent of the heat and light of the Sun to the earth through the atmospheres; is

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there not also a constant lateral transmission of atmospheres round the globe? a constant instreaming into the pillars of the air? Are not one and all of these things the conditions of the transmission of diseases from one country to another? Do we need any other causes of that transmission? If you look at all the lines on the countenance of nature, is it not obvious that they can be the lines of her tempers and passions? Diseases can hang by their own threads on the centres and nodes of those lines, and like world spiders run hither and thither to their prey in distant lands. Physical grounds of evil and decay, the result of spiritual evil in men and societies, are the sole conditions required to determine the disease to a successful striking place.

## IX.

### HUMAN CAUSES, SPIRITUAL AND NATIONAL.

ALL students of History know full well that there is a *Zeitgeist* or Spirit of the Time, and the Sceptics aver that it is a sufficiently compact force to have become an Original Author, and to have written the Gospels, and created the mysterious figure of Jesus with His Deeds. It is also generally accepted that in particular ages there have been great expectations common to all nations and peoples, and not accounted for on ordinary grounds. These things show in such crises one thing, that there is a profound and latent unity in the Human Race. They witness to the Lord's Saying, "Ye are all members one of another." Rational Sight indeed declares that the human race, with all its individual divergences and hatreds, is one organic individual, and that all that is planetary, magnetic and electric, occurs over again in a higher form in its body and fibres. The lines of disease-transmission are subtler here, but they are all-prevailing. You

find them in a coarse form in political diseases ; you see the democracy of England and Scotland propagating itself in the demonocracy of Ireland, and in the diabolocracy of Irish America. The great centres of political passion, its nervous abysses, are reached by reflex action, and come down to the ground again in fresh national throes. The weaknesses of Race are the lower breeding beds on which the passions fix themselves. When once they are strongly at work anywhere, almost the whole circle of nations and peoples is more or less affected in the same way. The universal mind takes on epidemic states. This is especially the case with Religious Diseases, which are the highest and the deepest of all. Universal decay of Faith, Hope and Charity has Materialism and Nihilism for its downward influences all through human nature. They penetrate everywhere ; and the most conservative minds and professions do not escape their strokes. These are the symbols and active lines of all other evils, and exhibit the nature and progress of disease in its grosser forms.

It is clear from the course of these remarks that all the creatures on the planets, and especially the human races, are subject to influxes in three great directions, namely, laterally, vertically, and abyssally. The vertical influx is from heaven, which maintains all order, and keeps all things alive. The lateral



influxes are from the earth itself; from the good or evil lives of its populations. The abyssal influences are from the hells, from which disease and death perpetually assault us. All these are of human conditions, and are virtually "in us, from us, and by us." They are firmaments of influx above and below, and operate by induction; they are forces of influx at the sides, and act by spherul pressure. Hence it is that the evil powers operate generally, and not according to the lives of individuals. Wherever a swamp and putridity of circumstance lies, they are congenially attracted, and godly and godless folks are smitten if they dwell upon that region. And all who do not dwell there, if they correspond to the infernal influence in their lives and characters, will in the hereafter "likewise perish."

Sometimes a foothold of thought is gained in a new and difficult climb, by machinery of terms; and in the present case, where the walk is confessedly not easy, we may follow common public expression and cast the origins and ways of these influxes and forces into phrases which have one known ending. The transmission of disease from a distance we may call *teledemic*, and the onslaught itself, *telepathic*. And the inductive influence from the human hells of the race, we may call *Gehenna-demic*. The universal creative and health-induction from the upper

firmament, where God and His angels are, is then *Ourano-demic*. This embodies in intelligible phraseology the universal Sources and Causations of Health and disease. If Heaven and Hell, both from the human race, exist, and if the human race itself exists; and if they are all bound together by their Lives and their Loves, they cannot fail to be subject to these three lines of Life, and to derive all good and evil, spiritual and bodily, along them, and by them. It is not a fable. There is no way out of this causation and these currents of it, but by the denial of the universal life after death, and of good and evil as determining its circumstances.

Good and Evil, which are other names for heaven and hell, are known to the religious mind to be the most potent factors in man's higher destiny. We derive all good, in will, thought and action, from God, and all evil from the Devil and Satan, which are the names of the Collective human Hells. But it is not generally known, even to the pious, that spiritual good and evil are the sources of all physiological good and evil. Such, however, is inevitably the case. The connection between the spiritual and natural worlds is eminently physiological, and in a correspondential sense, bodily. All the men and women who are now in the Spiritual World, all the race of Adam from the beginning, had their birth, parentage, and education

here, and the natural mind so developed is a substantial condition of their immortality. By it they are still allied, though unconsciously, to the people on earth. As they are human organisms, for there is no man in any world without a bodily human organism, they stand in organic physiological relation with the race here. They are firmamental batteries of power to reinforce the good ; ministering Angels indeed, as all Scripture asserts, but true men still, real, and in their downward action and expression, physiological. Or, on the other hand, they are infernal sub-firmaments, acting upwards as our weakness and wickedness encourage them, and possessing the will and understanding and the mortal brain until these act as one with their influences.

We are their invisible kin, and they are our invisible kin ; and though no apparent letters pass between us, yet affections, which are the souls of family letters and correspondence, freely pass, hour by hour, and moment by moment. We know this now, not of ourselves, by any exertion of the mind, nor by any talk of spirits at tables or otherwise, but by the Revelation of the Lord through His prepared Messenger, Emanuel Swedenborg. It is certain fact, and though no reason could elicit it, and no imagination reach to it, yet reason and every orderly faculty attest it when revealed, and find the whole circle of facts to be of the nature

and substance of reason itself. When presented, they cannot be denied without denying Reason and the God of Reason. The physiological condition of the race here is the moving counterpart and correspondence of the psychological condition of the race in the spiritual world.

## X.

### HEREDITY.

HEREDITY, as it is called, is the permanent seed-field of influx, and deriving the man from a line of ancestors, has their blood running through it as the man's own. Unless he is regenerated, born again not of flesh and blood, he is only separated from his departed kindred by his freewill, which itself complies with their natures. His fathers and grandfathers, and great-grandfathers, and so on, by this heredity dictate his habits and pretexts, what he conceives are his thoughts, and come into the natural world again in his life,—a physiological "second coming," which is remarked by the scientist eye, though the scientist brain does not imagine that the fathers and grandfathers are still active agents in the case. Yet they are the greater man, and the society on earth is the lesser man. "Ye are of your Father, the Devil," said the Lord to the unregenerate Jewish nature; thereby asserting the parentage of its mind in the abyss. The most ordinary Christian truth

implies this consociation of the good with the good here and hereafter, and of the evil with the evil. But at this day it is rescued once for all from being a mere figure of speech, and placed on the alarming ground of physiology and psychology.

Heredity has two sides and two healths. Evil heredity seconded by kindred, flows through the world in the broad and unclean river of hereditary evil, each unregenerate man contributing his own blood to the current. The unhealth of the race lies in swimming with that stream. This is easy to do; it is stream in stream. The regenerate mind and man, by the Lord, initiates in his life hereditary good, and transmits it to his happy posterity. In his proximate generations he may not transcend the diseases of his old nature; but he is a new man, and the race born of him is in the way of resistance to physical evil of all kinds, and sure of ultimate escape from it.

## XI.

### LUSTS AND CRAVINGS.

LUSTS and cravings, whether of other men's wives, other people's money and possessions, or of meats and drinks which inflame and hebetate, or of possessions of knowledge for glory and gain, greed and ambition of all sorts, prey upon the unregenerate race and wear it out; and exert a constant "over-pressure" under which brains and hearts decay. All these are causes of an infernal influx which whips them on to their sure end. The beliefs in knowledge as regeneration, and in political power as the inauguration of a new era for nations; in the liberty of the bottoms of Society to invade and dictate to the top; in the right of the broad passions to command the wise, cold apex; are forms at present specially inviting the anarchists and nihilists of the Pit to come back and be our rulers; our guides, philosophers and friends. And among the causes which prostrate the body and the man before the invaders, we may well reckon the age-long use of poisonous drugs on the pre-



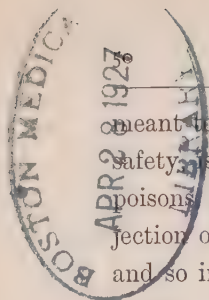
text of gaining health from their resources. The physical or rather psychical steams of the hells are poisons, and correspond closely to all poisonous substances on earth. The long-continued use of such substances renders the body especially a prey to mental and nervous aberration in correlation of force with spiritual ruin. The keener and more mineral the edge of the poisons, the more does the body in the long run succumb to their subtle assassinations, and the less resistance can it offer to the spiritual father-forces of disease. This is the age of sharp tools in medical hands. Our forefathers combated disease with crude drugs, many of them the grosser products of the vegetable kingdom. But where they had aconite, we have aconitine; where they had cinchona bark we have quinine. Almost all medicaments are transformed into mineral chemistries. Instead of the bows and arrows of the old Esculapians, we have rifled cannon, and mitrailleuses, many-virused, of prescription. With good aim it would be all very well if the diseases were out of the patients, and could be shot down at a distance from them; but the diseases are in the patients and are the patients. Thus the patients strew the battle-fields, and their diseases are left alive in their posterity.

But Evil marches. The mouth is no longer the only spot invaded. The whole body in its skin, which is

*LUSTS AND CRAVINGS.*

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meant to individualize the man, and to be a castle of safety, is made into a mouth for the reception of poisons, and gapes with wounds to let them in. Injection of toxical substances into the cellular tissue, and so into the blood and the lymph, is a practice more and more extended every year. Diseases and their victims are debauched with morphia, and crave it with the drunkard's eagerness. Preventive medicine claims large consideration here. It is not the prevention of existing mischief by wise and clean safeguards for the future; it has no relation to the maxim, "Never too late to mend;" but it is violent action against the healthy body to ensure it from disease which may never occur, and which does not occur to a thousandth part of the human family. The crown of Medical Empoisonment, the adder twisted into a fatal turban, is Vaccination enforced by the State. The foolish nation wears it not unwillingly, all but the poorer classes, who are too uneducated, too little enamoured of Medical Board Schools, to condone the curse of maimed and slaughtered children. Preventive medicine is the most destructive form of the "Healing Art," and marks the last days of its long-endured intolerable oppression. It makes innocent infants liable for infernalities not their own, by which they transcend even the limits of their father's hereditary evils. Its authority stupefying the people makes fathers often, and



mothers sometimes, crave for the obscene rite of the Vaccinator as carrion craves to be fly blown.

It is the aim of these pages throughout to bring the spiritual world into the arena, and to show it as a constant Father-force operant upon Earth on the evil side wherever any corruption exists, and supplies it with a womb. The universal corruption of the infants of a nation cannot but serve as a mighty breeding bed for that strong Apollyon. There is indeed a counter-force at work. The Vaccinators are Sanitators also. They detect impurities in water. With pious Ruskin they guard picturesque Lakes from defilement, and would have them mirror heaven instead of washing Manchester. They lay down drains and abolish old cesspools, and abominate smells. They hunt down disease-germs in air and water, and terrify us with microscopic horrors in food. But all this is but whitening the sepulchre of humanity while they poison the blood of children, and literally fill it with dead men's syphilitic bones, and with all uncleanness. As was said above, Heredity on its worst side is transcended here, and the Old Adam is physiologically clean compared with the little child as he is carried on his mother's breast from the Vaccination room.

Each great evil practice, particularly when it has the sanction of the State, and when the learned have made it Orthodox, is a new Lust in communication

with the Abyss ; and it burns to engender offspring, and so to extend itself. Nothing exemplifies this fact more clearly than Vaccination. Established as it is in despite of all reason, and in defiance of all, it goes forth in Pasteur and a host of other scientists, to conquer new fields. We are all to be vaccinated for every disease as soon as the proper virus for and against the disease has been discovered. Pillaging Hahnemann's benign discovery of Homœopathy, which realizes the Gospel in Drugs, and handles serpents and deadly things, and eliminates their harms,—Pasteur would dilute his canine madness in the opened brains of dogs, rabbits and monkeys, and breed it through these creatures until it becomes a harmless prophylactic, and can save all France from hydrophobia. The only difficulty is, At what point first to strike human veins. Before this can be safely done, Pasteur avers that he must inject madness into hectacombs of poor animals to prepare the wine of this bestial fornication for our noble blood. Can anything more hellish be conceived ? anything more inviting to the spirits of the abyss to come on and possess us ? Pretext is here, Satanic pretext ; wiles of a potent Scientism. Pride of Discovery, wading in the blood of innocent creatures. Proposition, to inject foulness ;—only a little foulness, to do you good. “ Yea, on the day thou eatest thereof, thou shalt *not* surely die.” Supreme self-sacrificing

benevolence, the good of the human race, and also of the dog race. Not cry havoc and let slip the dogs of war; but from effected havoc let slip the dogs of Mercy. The case blazes as an infernal star with all the passions of the pit, and recommends itself to dazed mankind with all the hypocrisies.

## XII.

### THE FRENCH COMMISSION ON CHOLERA.

THERE are two Ends of Disease in its final consideration, and only two : Human Evil, spiritual and bodily ; and the disease itself in its total nature and symptoms. There is one cause of disease, in the constitutional weakness, non-resistance and aptitude for decay of the sufferers. These are three substantial forces and circumstances, and answerable fields. Scientist Medicine leaves out these three. It has put out its human eyes, and put into their sockets self-made lenses of the greatest magnifying power. With the prolonged use of these the common sense of Sight is impossible. Where lice are Worlds, an inch of skin, still more, a man or a woman, is invisible. The mind bred of such informations may soon come to find the animalcule too big for its grasp, and seek for the infinite of cause in the creature's parasites. This indeed is the sublime of such scientism, and personality, form and organism, excepting of *microbes*, are already out of its contemplations.

If our affirmation, that the human hells are the ultimate solution of the problems of epidemic and other diseases, are *bizarre* to the medical mind, what was said above about hypothesis may be put in claim here. The report of this French Commission, when once its "learned sock" is off, is so *bizarre* that in the game of scientism it must be held to excuse anything. The looking for Causes in *its* way is a step of unapproachable Superstition. The worshippers of stocks and stones might be ashamed of it. But it is horrible besides, and to get at nothing it punctures cold, dying men, and rips up living animals. The poring of immeasurable diseased curiosity after the violational probing of the same, are for no use but to see what will come of the latter, and then to see what is to be seen. Human Uses are out of the question; the Glory of the Scientist, the Decoration by a Government, the round sum (for Jenner it was thirty thousand pounds), are the bottom of procedure. Insanity all round, propagated from the centre of the cruelties of the Earth,—Atheist Scientism. If we allege a spiritual causation for the bodily evils that afflict us, and if this is a laughing-stock to modern medicine and modern thought, these too are laughable where they are not horrible. But that leaves, it must be said, little room for laughter. The Scientists supply us with a this-world-illustration of our theory of



Fiends. If they die, and rise again, then fiends are facts.

The French Commission is in substance this. The blood of a patient in the cold stage of cholera is taken from him, and injected into the veins of a rabbit, which dies. It dies in twenty-four hours, with "lesions like those of cholera." That is, it dies not of cholera as shown in life, but with appearances in its interiors "like those of cholera." When the dying man gets colder, the blood taken out of him does the rabbits no harm. The "virgule-microbes after filtration," inserted into the rabbit all over, do no harm. "There is every proof of the non-specificity of the virgule-microbe." That is, it has nothing to do with the propagation of cholera. "The inference from more than fifty of these experiments is the non-contagiousness of cholera." This, however, means the non-contagiousness by microbes; it is altogether apart from every consideration of the cholera person, who is infinitely too large to be seen, and too small to be considered, by the tadpole scientists. Now for the initial lesion,—not the cause, for there are no causes in these heads,—but the first nip and bite of cholera. It consists in a softening which makes some blood-globules "lose first their clear shape, the fixity of their form, and the faculty of being indented." The stricken globules stick together and lengthen out. The entire loss of the elasticity of the globules is a

certain sign of the patient's death. If they revert to their primitive form, the patient may recover. "By hourly examination of the blood of cholera patients, the progress of the malady can be mathematically followed." O! Hospital-practice, and Hospital-Sunday, and Hospital-Saturday "for the gifts of the working-classes." Blood drawn from cholera Hospital-patients every hour. The end of the report says, "We do not know what cholera is." The fact is, the reporters have not had cholera in the field of vision, but only certain infinitesimal tadpoles. As well elicit the character of a man by drawing his blood and microscoping it, as of a man's disease by such like process. The Man and the Cholera are the field of induction and deduction, of hypothesis and theory, and these scientists enter neither. The details are of course shocking, and have been as far as possible omitted. They are more like the doings of human hyænas than of men. The vampires and ghouls of fiction are their macrobes, at last developed into corresponding fact. And for their absurdity, except to impose on stupid Parliaments, if we could imagine Swift to have moods of fiendhood, and to influence Scientism, the suggestions of cure and prevention and public service expected from such things, are immeasurably more humorous and rollicking with infernal fun than any of the devices of Laputa. To "extract sunbeams out of cucumbers" is pretty

fooling ; to advance the cure or prevention of Cholera by the aid of English or French or German infinitesimal Tadpole-Seers, is a direful joke which has another world than this for its father.

The likest cause of Cholera disclosed is in our deceased Scientist brethren themselves. For their legitimate descendants and spiritual children, their heirs and administrators, haunt the depths of cholera and love them. Their only object is this love, with some eye to exalt it by gain. They eject the good of cure from their minds, and in the same proportion are algid to humanity. They are epidemic, and decimate the virtue and manhood of the age. They spread fear as a pestilence, and fatten by its fangs. Though they walk among us, they are icy, like *living* corpses. To Newton the falling apple corresponded to the sun in the centre, to the planets wheeling round him, to the earth in its place, to the stone in the congregation of its particles. These things in such various spheres were very unlike the apple, yet also in gravitation very like. The scientist mind may in like manner look too special for classification when drest up here ; and yet in its final state it may well correspond in law to the various deadly lesions on which it battens.

### XIII.

#### THE OLD AND NEW TESTAMENTS.

IF the preceding argument is true, the greatest of all sources of Health will be found in the restoration of the Christian religion, and in its advancing supremacy over the human mind and body. The Figure of Jesus Christ the Lord cannot confront such scientisms as have been dwelt on here, without their receding, and their place being no more found. He dealt especially with man's diseases, and the divine virtue proceeding from His Will and Person, cured them. He is the only active source of Health, He and the Prophets who heralded Him, that is known to History. Other sources are not active, but dependent on the capacity of the diseased organism to absorb them, and to be restored by them. But His power outwent any such capacity ; it did not heed weakness, but rebuilt ruins, and raised dead men to life. While curing bodily sickness, He also especially exempted victims from spiritual possessions, and thus broke the power of hell from which

they originated. His cures attest that human evil is the fundamental source of all these disorders, for He reduced them to order by divinely human good. He promised a continuation of His restoring influence to His true disciples. If His good things have not been inherited, the human family is still their Heir, and has to prove its claim to the estate by becoming His Sons and Daughters. The promise has not lapsed, and only awaits a restoration of His Christianity to be fulfilled for those who will. We are far indeed from such restoration, or from an acknowledgment of the need of it. And therefore we are averse to the idea of Divine Cure affecting the Soul and Body at once. It would not be useful to dwell on the details of Christ's remedial deeds. They are well known from the New Testament, but are not credited by Clergy or Laity with any application to modern life. But in this respect they are like other Ideals. And even as such they may influence and modify men at the present day. We may draw one Corollary and Judgment from them. It cannot be said of Him what the Evangelist said of the medical practises of His day. One of the patients brought to Him had "suffered many things of many physicians, and was worse rather than better." None whom He treated suffered anything but recovery of life and health. There were no poor patients in His sphere who were leaning against hospital walls, victims

of Research and Experiment, gasping under the influence of new poisons. Every modern correction of medicine under His Ideal involves *tuto, cito, et jucunde*. In proportion as these modes are gained, there is approximation to Christlike cure. The first thing is to, do no harm; to cease from communications of evil. The second thing is to do nothing if not some little good. The Lord then stands in His Word against violence of treatment, against actual empoisonment, against experimentation with dangerous things; especially against experimentation on the poor and defenceless. He lends His Divine weight to gentleness, and is and will be for all ages the Protector of the human frame which He assumed and glorified. If we have not faith to command fevers to cease and disease to depart and death to catch life, we can still, under His guidance, imitate the Lamb, and cease from our medical destructions. That will be following Him as an ideal, and preparing ourselves and others to accept and receive Him in time as an indwelling and wonder-working Life.

Lord Coleridge said, after enumerating some cruciations of living animals, that the question would come before him, What would the Lord Christ say to this? So of every system of medicine, and of every day's drugging, the question is coming and for ever will come, What does Christ in the new conscience say of it? He seems to say, The more spiritual, and the

more instinct with spiritual virtues, the more subtle and penetrating from a spiritual ground, the more gentle and harmless to the immeasurable delicacy of life and its organs, the more undebauching to the body and the moral life, the nearer the system and the daily acts of it are to Him, and the less they impede and postpone His divine retrievals. Under this working Ideal alone can the grosser devils of old Medicine be cast out, its craving for the tombs be broken, and its naked indecency be covered, so that it shall sit in the seat of principle, clothed with gracious truths, and be in its right mind; the humblest because the most precarious of all the arts and sciences; the most dependent upon Divine Assistance to do no harm, and to do some good.

If the New Testament is the Gospel of Cure, and the Lord, the Great Physician, and the Judge of all Physicians, the Old Testament is the Law of Worldly Prosperity, which includes sound bodily health as its basis and field of use and enjoyment. The Book of Jehovah, of the Lord before His Incarnation, is a Code of Sanitary Ordinances, an injunction and record of circumstances prosperous to the natural man; a denunciation by complete examples of the evils of the heart, as leading by swift steps to plague, pestilence and famine; to the sword and national decay and ruin; to invitation of surrounding nations and peoples



to invade and destroy and carry into captivity. That book is a proof and record that the only spiritual evil of which the Jews were still capable, the evil of literal disobedience, was followed by blighted harvests, and aborting flocks and herds. A sign that the evil spiritual world is the primal cause of the calamities of the natural world. The Old Testament is the Book of Natural Judgments from Spiritual Grounds. The doom of nations and individuals is written in it throughout. The Ten Commandments are the Doom-book of the Jews, and still of the existing races upon earth. The doom of Egypt, which signifies the whole natural mind as it is turned to Science, Spiritual and Natural, is given in detail. The Plagues, even the plague of Lice, all animalcular break up of what is sacred and manlike, in which Scientism is now exuberating, are the fate of old Egypt, as well as of that Modern "Sodom and Egypt in which the Lord is crucified" to-day. In short, the Old Testament is the promise of natural health from spiritual obedience, and of natural woes from disobedience. It, too, furnishes an ideal which must and can be followed, though the Divine Presence is no longer visible in the Bow and the Cloud, or on Sinai, or in the Ark of the Covenant. Jehovah has departed from the old Jerusalem, but God, the Lord, has not departed from the centre of His Commandments, and obedience to these is still



the way of prosperous life to all peoples. When Divine Inspirations cease, they leave behind them with more than the firmness of structure which the mind itself still possesses, an INFLUX OF IDEALS, which penetrate every philosophy, however shadowy or conceited, and give it some reason to live, and to guide in the spiritual night.

## XIV.

### NATURAL GOOD AND EVIL.

THE chief field of the Physician's life, where his benignity and skill can have the freest play, is the field of Natural good and evil as affecting the constitution of the mind and the body. To discern clearly the evils natural to man in a given age, and the evils of his surroundings, and to explain and expound these, is the way of prevention and cure going hand in hand. These things are always large, though full of details. But the general view must precede the particulars, and never be merged in them. If you have diseases to combat, you must never run after their contingent remainders, which in many cases are the aforesaid infinitesimal tadpoles, or microbes. The *curioso* of the tadpoles must never be identified with the physician, or be ever so remotely appended to him. The one man wants by common sense first, and by all the senses allied to it, to learn the complaint, and then by common sense derived from the world's best practice, and

his own practice, to treat the case broadly with acknowledged innocent and humane remedies,—Oil and Wine, and Water and Baths, and Homœopathy, and all the resources of the best traditions added to and dominated by the most spiritual discoveries and inventions of to-day. The other man wants to know, not how you are, but how your microbes and parasites are. He is a microbe-stalker, and hunts these small deer with roaring packs of cruelty in the sacred avenues and labyrinths of your organization. He begins at your death, which is your microbes, to cure you, if such be his pretext. He must kill the microbes first before beginning with you. And as at this end of the affair they are stronger as you are weaker, you must be killed off in order to get rid of the microbes. This is the most hopeful side of the contemplation of public dealing with the Microbists. All practices extend, and so do theirs. The next stage must be that of universal searching for Microbes : Research. In Cholera times, to abate fear, and reassure populations, let every one's blood be examined night and morning by lancet pricks, to see if it contains microbes. If it does, let the victim of them be segregated and quarantined, to save the people. *Salus populi suprema lex*, and *salus Medici supremior lex*. This is the strictly logical end of the Microbists, as illustrated by the methods of Jenner and Pasteur. The good physician, then, can have nothing

to do with them but to expel them from his company, and send their microbes to the devil from whom they came.

It is well known that the Scientists discard *USE* as their guiding motive, and boldly proclaim boundless curiosity, in other words, lust of *Knowledge*, and the gratification of it, as their aim. The *Vivisectional School* takes the lead here, and derides the motive of *Service to Man*, as the foundation of *Research*. *Knowledge*, pure *Knowledge*, gormandizing the fruit of the *Tree of Knowledge*. Having no primary aim to cure, let the public beware of their curing. For the present they have destroyed both *Physiology* and *pathology*. *Physiology* being the most spiritual of the sciences, and touching the soul and mind in the body at every point, it is the first to succumb and decay at the touch of the prevailing *Materialism*. It has succumbed, and it has decayed. Like *Pharaoh's palace*, it is full of the vermin of *Scientism*. *Organization* has well-nigh disappeared from it. What is *Organization*? It is the *Divine Architecture* in flesh and blood evolving organ after organ into forms which the man inhabits, and every such form, as a form, is the palace and the factory of a particular *Service* or *Use*. The lungs are such, and the heart is such, and the liver and stomach; and so forth. Each organ has its unities or individual parts, in which

its service is individualized. The liver is made up of Liver Men, the Heart of Hearts of Heart, or Heart Men. These organs are permanent principles, as the Human Form by God is permanent. These bear no analysis, as a soldier or a workman bears no analysis of being severed into little pieces. What Physiology has done in this day is to break up all floor of Architecture of Organs, and to sunder their unities into the constituent cells of these. The palace consists of Rooms and Halls, but as a palace it does not consist of bricks. The Architect deals not with bricks but with designs; and with bricks only through a lower functionary. He deals with forms, and with forms as convenient for Uses. If the bricklayer gets on the top of him, and the brickmaker on the top of him, and the navy on the top of the brickmaker, and protoplastic mud on the top of the navy, and the design and organization of the whole comes from that top and its mind of clay, you will have a building quite parallel to the present edifices, only that they are not edifices but *chaofices*, of the Huxleys and Ferriers. It is the Scientist Nebuchadnezzar's Image upside down.

So we see that as pathology has crumbled into the Egyptian fleas of the Microbians, so Physiology has been powdered by the microscopists into the corresponding Egyptian sand of cell-germs; and the

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old ways and doctrines of health and disease, true still as at first, stand as pyramids and ruins on the useless desert. It is enough here to note that Materialism and Atheism do the same in both spheres, and that coming out from hell they are the grand enemies to the order of nature, which they cancel out of Knowledge, and devastate in the fields of daily life.

## XV.

### THE NATURAL VISIBLE WORLD AND THE ARTIFICIAL VISIBLE WORLD.

THE reading of the book of nature, especially of human nature, including the nature of the body, is mainly possible in those things which are presented to the five unaided senses. The reason is that in this outward department the whole interior compages of organs is brought into a summary, and represented. This faculty of representation is written on the stature of the body. It occurs first in the erect position of a man; the waking organs are all meant to stand upright or sit upright. It occurs next in the order of the body: the best part, the *ARISTON*, the Head, is at the top; the middle class is under it: the belly is again beneath; and the feet are at the bottom. In this wise the body represents and signifies the divine order. The face represents the interiors of the mind; and bodies them forth by expressions of the countenance. The tongue projects the mind into words

which signify it. These latter import the universality of representation, and its personal life. All you can know of man personal is conveyed to you through your exterior senses by these speaking significative outsides. The skin also represents all concealment of sacred things, the secrets of organization; and signifies that such concealment is perpetual inwards and inwards. The grossest things are seen, and are for the senses: the subtler and the subtlest are only for contemplation and the divinations of the mind, which is parallel with them. You may break in among them in seeming, but you never get at them excepting through the adequate spiritual mind. The Castle of the Skin means the foreclosing of all intimacy on any other terms than this.

Otherwise, the moment you break this general Word of man, which has its centre in his eyes and its circumference in his skin, you quit the theatre and representation of him, and go into what, for his personal being, is insignificant. So far as he is concerned, you are not even in dumb show, you are not in show at all. The face speaks for itself, but the heart and the lungs and the brain do not; they have no eyes or lips, and no expression. Man is a visible world in his unbroken exteriors, but a totally invisible world in his interiors. You know they are parts of him, and that is all; but you cannot read their order, or



translate them into spiritual qualities. You have learnt by revelation that the life of the soul is in them, and have felt the attestation of this in the head and the heart, and the general happiness or unhappiness; but you have not seen this, or sensed it, in the organs themselves.

All this outside speaking and *Logos* of the body is another name for a general personality, which represents and signifies a universal personality in the interiors. We see no personality there; the liver or the stomach are not to the eye like human things; yet they are distinctively human, divine principles of form; as much realms of principle as the will or the understanding. The outside form in which you are consciously a man, and which gives you to know it, commands you to acknowledge that every organ in you is also the man in its particular service. Many deny a personal God. Physiology denies a personal Man except on the exterior surface. But a spiritual physiology claims every part and particle of the human frame as inevitably Man-like. It has wide possessions upon which to enter. The first of these are the great organs, which have not as yet yielded up their *USES*, by which they are human in the household. Observe, the case exacts that they be human, and not otherwise chemical uses: they must be Chemical - Human. The spiritual world, which

lives in man, and comes down through him into all humours, must be represented in movement, office and secretion. The embodiment and incarnation of Man is the ensoulment of his organs: their forms or spiritual designs fit them for this ensoulment. After the organs, the great roads of the uses of the body are claimed for the spirit: nerves and vessels and connective tissues: these, besides being the highways of life, round out the tree of it, until it is almost an image of the man, and only wants the sculpture of the skin to give it representative human semblance and proportions. They connect the personal man with the deeper personal abysses of the divine creation.

The organs, including the head and the limbs, are all the Form: there is nothing that does not belong to them. There is no protoplasm that outlies them; no realm of cells into which they can be resolved. All their histological elements are their own, and are dominated by them. The body stops with the organs and their commanded building materials. There is no impersonal substratum to them, but they are human, as their aggregate, the Man, is human. The very cells under them are representative, in that they live and die, furnish uses throughout, each to its own organ, and in the hands of the life of that organ are used as living stones for its perpetual renewal and

rebuilding. They are breaths of its life, every halitus of which is crowded with designs and ideas of its building from hour to hour, or from moment to moment.

The outside of the body is then its representative world, and indicates that the inside also is representative, if you have eyes to see it. A spiritual physiology will carry you inwards by slow degrees, showing you the correspondence of the outside with the inside, and of both with the man, and will follow his incarnation into the uses of all the structures and their parts. Under its Macroscope the body becomes transparent. The atomic personality of the organules of the organs poses them as embodied forces under the influence of the states and passions of the mind. For example, it is by this fact that the liver can be full of the angers of the man, and become a vessel of wrath, foaming with corresponding bile. It is by this that the heart has the loves and hatreds of the person, and makes blood of infinite variety as their vehicle. It is by this that the personality of the body is no other than the personality of the soul, into the acknowledgment of which nature is compelled in this sphere of her obedience.

It is by the same regnant personality, atomic and social, that the spiritual world, by induction and influx, affects the bodily frame through the mental.

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All spirits, in the heavens, and in the hells, that is, all the men and women and children who have ever left the earth, have a similar but correspondent organization to that which is the human body here; moreover, the whole society of heaven is one man, and that of hell is one monster. The kingdom of both of these is within us. The mind and the body are their battlefield; an everlasting ground of contest of good and evil. The heart men of the spiritual world act on our heart, the brain men on our brains, the lung men on our lungs. All churches know this in their depths. It is only psychological superposed upon physiological action; and celestial and infernal action over all. The human body in its ultimates bears the constant pressure of it: not of pounds to the square inch, but of the weight we give to loves, or lusts, to influence our interior principles in their last abodes in the Will.

## XVI.

### L I F E.

LIFE in its eventuality is nothing else than the commonest meaning of it, as when rustics designate it, though the subject of it reaches higher than the mind, and belongs to the doctrine of the Lord. Otherwise, in the body, where Physiology seeks it, "the wood is not seen for the trees." There is no physical "principle of life," for life is not physical, though embodied in man. The human form is inductively and by influx a recipient of it, and into that vessel it is poured in continually. Because Man is created for the image and likeness of God, God is with him, in other words, he lives. The mode of his life is his life. His conduct, his good or bad behaviour, is his life, as it is usual to call it. Than this, in its height, and depth, he has no other life. The point to be pursued is, that this life is the life of every organule of his body and his blood, of all his organs, of their aggregates and groups, that is

to say, of himself, and of all his selfhood. This life is physiological, and determines every function and secretion; every acceptance of disorder and disease, or resistance to them; every ultimate building of the person as age advances. It shapes every line of expression, and stands or bends under every gait or gesture. It does not fail to be physiological because it is psychological; but is most versed in the nature of the body when the soul of it is strongest. It is, however, a new point to the student that good and evil common life are the only life for all of us, and that the true vital principle is the Love of God and the neighbour.

Moreover, every man's ruling love is his life, and it maintains itself continually by attracting its own successions from the spiritual world, just as men and women here fortify and enlarge themselves by association with "kindred spirits" in the worldly sense of the expression. They get life from the encouragement of those who love the same things, especially if they are in a higher position than themselves. The ruling love dictates the life which is the behaviour of the individual. The ruling love is the behaviour of the Freewill.

Get rid then of the idea of life as any other than the action of your own will and understanding, into which comes correspondently the tide of your past

deeds, and from the societies above and below whatever you solicit at their hands. If you would know the human body, study its forms, forces and mechanism, but eliminate from inquiry the search after the principle of life. You are yourself that principle for yourself, and only self-examination in the religious sense is needed to acquaint you with vital truth on the subject. Here you have a true end of physiology, where it, and the natural space it occupies, and which seems infinite at first, are limited and dominated by another world. No subject which is not thus limited and dominated is in its right mind or in its right position.

To this it may be added that the life of an animal is nothing else than the action of all its faculties in their habits; the physiological and psychological account of the life lies in mastering its interior structures, and apprehending their *raison d'être* in carrying out the loves and habits of the animal. Here you have to put the living functions and their outgoings from the creature, into the "lay figure" of it on the dissecting-table, and to make it live for your own rational mind. You have with each successive stage of a difficult discovery, found somewhat of its vital principle. But all beyond this is a matter of spiritual correspondence, and yields nothing of itself to the scientific mind.

The rationale of being alive is, that you are a form recipient of Life from God Who is life, and being such a form, His life flows into you, and you seem to live as if the life was your own. He gives you so to seem. It is the form convenient to life by which He gives you this all-commanding impress of independent existence. The form then and the use you make of it, the behaviour of your freewill in it and with it, is your life. If it pleases you, you may regard the highest and inmost parts of your form, the *adyta* of your brain and your body, as the principles of life. They are its beginnings in you; but they are only alive as stupendous engines for consciousness to enter you by, and for body-building preparations to proceed from. It is their wise and provident and archetypal and architectonic forms that receive their Creator the living God; but they are dead in themselves, but alive by Him. The distinction then between a living thing and a non-living thing is, not that the one is a life and the other is not; but that the one, say a man, is a form of life; and the other, say a rock, is not a form of life, but a created form of the supports and uses of the earth, to which it ministers; and thus also it ministers to life as a pedestal.



## XVII.

### MICROBES.

THE belief that minute parasitic animals are the cause of diseases other than the animals themselves, and their infestations and destructions of flesh and blood, does not seem reasonable on considering the case. The itch insect or *acarus* may seem to show an insect as the essence of a disease. But granting the disease, and that the insect carries the dust and fuss of it about on its body, as bees and flies carry the pollen of flowers on their legs and bodies, and so fertilize, and contribute to the propagation of plants, it yet does not follow that the insect is the disease, though it can be the carrier of it. The insect may be a spiritual birth in the womb of the disease. You cannot say a spontaneous birth, because no creature before it exists can contribute *sponte suâ* to its existence. You are forced to say a spiritual birth, that is, a birth from the world of causes or the spiritual world. Perhaps then the *Acarus* has only to be washed by the Scientist

Laundress to be incapable of propagating the *Psora*. But with regard to other cases, the various parasites do not propagate disease, excepting by the irritancy of their destructions. An earwig in the ear is no disease, though it might even cause death by horrible irritation. Trichinæ in the muscles propagate themselves until the frame is full of them, and is worn out with the irritative fever they set up. But they are not a disease separate from themselves, any more than is a knife in a juggler's stomach. So of intestinal and intravascular worms, of worms in the eye, and so forth. The very fact that all parasites are summed up and completed and shut in a skin of their own, seems to show that they end there; and that parasites are one thing and diseases another: that they are no more diseases than maggots are death. Parasites indeed may be of two kinds, those which enter the body from without, as tapeworm,—not depending always for their entrance and growth upon the weakness of their subject,—and those which are bred spiritually in the final decay of disease, as for instance in tubercle. These latter, however, seem to contribute nothing to the propagation of disease, unless, like the itch-insect, they can be conveyed with diseased smearings upon them, to fresh parts of the organism, or to some other susceptible individual. Rather it seems probable that such parasites, if they exist, consume the poison of the

swamps of the bodily disease, and limit and lessen its malignity.

On the whole, an animal, parasitic or other, propagating a disease, without being ill itself, appears to be absurd. And on the other hand, bacilli and parasites generally have never been suspected of being otherwise than lively, and too lively, so that boiling scarcely affects some of them. And if they grow weak, and die out, which trichinæ can do, the patient is recovering from them ; their illness and death is his salvation.

## XVIII.

### CONTRARIOUS NATURALISMS.

ACCORDING to Pasteur's logic, rabies has existed from all eternity ; and according to Tyndal, Typhus fever has done the like. They say it is not the business of Science to assign any beginning to either.

Fleas have lesser fleas that bite 'em,  
And so on ad infinitum.

You must not be disrespectful to that *infinitum*, for it is the infinitum-property of great Scientism itself. But what puzzles the lay mind, is that this dogma of everything from everlasting to everlasting, World without End, is confronted in Scientism with the dogma of development, or of everything sprouting from something else in the convenient stretches of geological and cosmical time. In that case there must have been a first puberty of protoplasm, when it began to "notice itself," and like a young man or maiden, loved and lived. This is very like that manifestly odd belief, "spontaneous generation with

no male element." Then the product, the germ of life, in some favoured imp of it, *must have* noticed itself afresh, and in the notice have become something else. And this process, of spontaneousness, *must have* gone on again and again, until the *protohippos*, the hobby horse of the ages, was fairly stabled, and the Scientist was distinctly contemplated in his eye. From that point nature cracks her whip; and spontaneity by favour (of what?) *must have* evolved the anthropoid ape, he the ape of all the Ages; and again, by special favour (of what?) the anthropos, the Man. There is no need to dwell long upon this theme, for it all hinges upon the first concept, the conversion of dead matter into living, or of protoplasm into life. To the non-scientist it seems as if the spiritual gendering of midges or gnats from the nasty plasma of a swamp is as easy to conceive as the natural gendering of a living cell from a favoured dot of protoplasm: in fact that there is no difference between the two cases excepting that in the first there is an adequate because a living and therefore virtually a male cause to produce the effect, and in the second no such cause. There is an almighty push behind and within the one, and no push behind the other. And no within to it that can be put into a phrase. The upshot is that the Scientist belief is again a case of *stet pro ratione voluntas*. He likes small life to come

out of dead chemistry of its own motion, rather than out of greater life; and there we must leave him; omnipotent in his own sphere of "the love and the will."

But even thus there is a great *crevasse* between the dogma of evolution affirming that every organism arises at a given time from something different to itself, and the dogma of continuity which affirms very strongly that once a *bacillus* always a *bacillus* to the farthest back of time, and that mad dogs have been bitten by prehistoric mad dogs *in sæcula sæculorum*, and that there are solar mad dogs in potency in the Sun. Matter has its visionaries as well as spirit, and both these classes of scientists are of them. Nature to the first is as a woman without a husband, producing all things by *contritus* of herself. She repugns the idea of generation. Nature to the other is endless ancestors with no first parent. Probably the two dogmas are made to coincide, and in geological time, or no time, the parallel lines meet, and mathematics takes off its hat to Evolution.

## XIX.

### PHYSIC AS A FINAL CAUSE OF EPIDEMICS.

MEDICINE has been one of the comforts of the human race, and the administrators of it have done their best in their vocation. They have been favoured by mankind ; and savage races, and the most civilized peoples of to-day, are both at their beck and call, and pay them almost superstitious honours. “*Medicus non est aliud quam animi consolatio.*” This is indeed a pre-eminent function when regarded in its elements, for the *animus* is to a good extent the Lord of the body, and to be its Chancellor and Privy Councillor in pains and difficulties, is to sit in a very high seat of power and responsibility. Let no one suppose that the consolation is a sham because it is declared of the mind, for that carries the body also. In short, the medical man is indispensable, and those peculiar people who would do without him, never wholly dispense with physical means, but become substitute medical



men as well as priests to their patients. What Dr. James Johnson said, that if there was not a Doctor upon earth, many who are in their graves would be alive, and that on the whole the human family would be in better health, might be granted, but it is not to the purpose: the need of the people for *animi consolatio* calls for and creates the Physician's function, and they will and must have him for their very heart's sake. If he is in more power and greater place than belongs to him, it is their fault. Nothing can abolish him but a change in human nature; a lifting up of mankind into a higher plane of self-help and mutual help through Godliness. The only thing that would then happen is, that the Medical Man would be also a Priest. He should be always of priestly function, hailing not only from Æsculapius but from Christ; but where he is one-tenth a priest now, and nine-tenths a *medicus*, he would then reverse his proportions, and only a tithe of him, and that tithe held from the Church, would be a Doctor in our sense.

As the doctor is a necessity of health to the great bulk of mankind, it follows that all his mistakes in the ages of the world, are adjuvants of disease; and where the mistakes are grievous and persistent, are active causes and increments and new origins of disease. This is a mortal necessity. So also in all other professions. The Law, the human interpreter

of Justice, when it undergoes perversion, increases injustice, and in the worst cases, of which history is full, it adds itself to crime. The Church, when it fails to expound the doctrines of heaven, and falsifies them, leads men away from the one true Lord and God; and in its worst depravation crowns the summit of evil, and profanes the religion which it professes. Therefore the case of Medicine ranks with that of the other great organs and faculties which interpret and administer the purposes of Divine Use to Human Society.

In treating of the greater origins of disease it is impossible not to take account of Medicine as its largest artificial Factor. The aggregate vice of mankind, open as it always is to the hells, is the fontal ocean of it; but the maltreatment of the body in attempts to cure its evils, ranks as the first of secondary causes; creating disaster and unhealth by the weight of great self-sheltered Orthodoxies, and their practises and experiments. Something must be done by *medicus, animi consolator*; and if it is done wrong, it is usually *secundum artem*, and therefore unblameable, and leaves cases worse than it found them. This is a diseasing which has no tendency to cure itself, excepting coincidently with the education and elevation of the public mind. Otherwise all such wrong methods, aggressing with the force of established

custom, are incurable. The rejection of the methods, first by chosen men sent from heaven to the few who will listen, awakens men at length to what is being done to them. It is thus that Hahnemann has been sent, and the Ages of Poison reel before his new and benign revelation.

Very early in the history of mankind, the knowledge of poisons as remedies appears. The animals specially attached to man are gifted with an instinct of it. They choose plants which are not foods, and perhaps minerals, and doctor themselves mildly with these. The human tradition of such things grows, and the means at first are comparatively harmless. Primitive medicine is a herbalist as primal man is a vegetarian. But with the rise of the intellectual in distinction from the Adamic and spiritual ages, forces and forcible things are craved, and when the scientific ages come, these forces are sharpened, and the Æsculapian Serpent has fangs of Drugs.

Without writing any more of the history of Medicine, we may say that it has fallen from the primitive innocence of herbs. The drugs it has prepared for thousands of years, and which under chemistry now all tend to become mineral in their appointments, are its first general record of disease-producing and death-producing agency. Had physic stayed where it was, with those it might now call old Ladies, and with the

animals, the constitution of man would have been better off than it is. And it might have had a pharmaceutical science of its own, of very high development, without the plague of chemistry. Such a science we have even now in the physiological correspondences of homœopathy; which proved scientifically to-day, are attested in great part by the traditional medicine of the ancient world. It may be noted then that drug-medicine, in its Orthodox grossness, is a current addition to the complaints and diseases of mankind from age to age. There is no need to blame anybody for this, but there is every need to rise away from it.

Sharp drugs and sharp knives are boon companions, as are Surgery and Medicine. The age of letting alone those things which ought to be let alone is yet to come: the recognition that any visible deformity, tumour or cancer ought to be let alone, is of rare occurrence. Only when unsuccessful cutting leaves no more to cut, and the disease is all there *uncut*, does the orthodox knife generally lie down to rest. Though this is a digression, it will be a blessed step in advance when Surgery, viewing a tempting excrescence on some man, poor, or rich, asks its conscience whether it has ever operated on such a thing before, and found any good of it; and wherever it has a cumulative experience of no good accruing, when it puts the eager

knife down, and says once for all, I will do no more of such proved evil deeds: they are not surgery, but trading on horrors. Never was there a time when such an awakening of conscience in the polished wielders of polished instruments was wanted, as the present hour, when pieces of lungs, stomachs and kidneys are essayed to be cut out to cure diseases. Unwisely and unkindly employed, we may reckon that the knife is a great origin of bodily woe and mischief; that in countless cases in each generation it has driven destruction inwards, and wounded disease into fleshly anger and madness.

Dealing only with typical cases, we may select inoculation and vaccination as the most significant disease-producing provinces of medicine. No man denies here that the production of disease is in court: a mild disease to prevent a bad one. There is no occasion to thrash out the straw of the well-worn controversy about these kindred or identical practices. But it is impossible not to notice them as diseases arising purely and simply out of the poor heart and mind of medicine itself. In the long run, should these practices continue for two or three generations, physiology and pathology can hardly forecast the blighting and corrupting effect of them upon the human body. All drugging, bad as it is, is of superficial mischief compared with them. "Mercury

has been the bane of thousands," as remembered handbills tell us. Arsenic and Quinine, and purgation have had their victims innumerable. But all these strong things were given to the sick, and on pretext of disease. All were disease-makers, and sometimes curers. But vaccination is done to the sound, to new-born babes; and here medicine as a disease-producer, makes a new departure. It grasps the healthy in its terrible hospitalling, and imprisons them by law in pens of corruption. No Briton but by penal resistance can escape from the poisoned lancet. Here Medicine stands confessed as poisoner and diseaser of the first magnitude. Of course the plea, which can never fail to any great and comfortable Profession for any deed orthodox to its band, is, that this particular act is for the public good. There is no need to quarrel with this, simply because at present the only assertion made is, that Medicine here is a vast Factor of disease. No one doubts it, and Sir James Paget expressly affirms it. Bacilli, Vibrions and Microbes are not *in causâ* here, though they may be *in effectû*, but Medicine is the Macrobe which does it all. The world reeks with Vaccination, and new countries, unknowing of the cause, are affected with smallpoxoid diseases through its sole agency. Medicine in these out-lying places is infected with the lust of it, and brings its spirit rapidly up to the level of old

countries, in demanding the despotic infliction of it. Causing in a slightly altered form the disease it is done to prevent, vaccination perpetually supplies the reason for its own infliction, and moves on an ever enlarging bicycle of ignorant and ruthless force.

Here you track a vast and perpetual epidemic home to a purely human origin; and no Pasteur can deny that the Vaccination diseases in all their ramifications are "in us, from us, and by us." In us, plainly; from us, plainly; by us, with the hearty will of medicine, most plainly. We have then caught the human will in the act of diseasing the whole race, and the understanding in the aiding and abetting of the act by all the pretexts to hand. It is a spiritual state as well as a professional one. It has a heredity now accumulated through several generations. The spiritual-medical world consisting of those who have died in the practice of this thing, is operant above our societies with incessant activity. The pressure is great, and not less great because unsuspected. The tendency is that the thing shall grow, and extend itself through all medicine; of which tendency there are abundant signs and warnings at present. The result would be, if Divine Providence let evil attain its fulness, that every disease would be anticipated or supplemented by an epidemic of itself to make it un-malignant, and the very idea of cure would be



secondary to the practice of diseasing. That is where Orthodox Medicine, and a good part of heterodox medicine, stands at present.

Having this human clue, *of a perpetual epidemic poured by medicine over the planet*, and of the most civilized populations lying in Circean attitude under the charm and fascination of the morbidic profession as a body, can we not see how the human world, wherever it is, *can impend* as a causal realm of disease and destruction, and work by influence with unseen but persistent power. When great spiritual societies have adopted a disease as their own, and urge it upon their brethren here, and there, they themselves *are that disease*. This is in harmony with the knowledges and teachings of the Christian Church. The injection of evil intentions and false thoughts into mankind is known to be perpetual from the lower world. Injection expresses a great fact in the mind, and the natural mind is continuous with the body. The same power that can throw its subtle life into the brain, can continue the propulsion into the lower parts also. The aim of all spiritual life is, to descend into bodily life; the aim of the life of the over-brooding heavens, is to enter man by his free soul and spirit, and to fill him with good affections and true thoughts: all his pure life comes to his organism thus. The aim of the life of the hells, and of the evil congregations of



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persons not yet fixed but between us and the hells, is, by ceaseless endeavour, and sensual pressure, to possess the bodies of men, and the upper faculties thereby ; to cancel freewill and to dominate the natural life. These aims we ourselves receive and further, so long as we are of sound mind, on one side, or the other. There is then perpetual influx from the heavenly side ; and perpetual injection from the hellish. The heavenly is life ; the hellish is matter of disease. The hellish is a foreign body in us until we succumb to it, and descend to it and love it. All injection by breach of surface is hellish : we use the term not in a vituperative but in a technical sense. The skin is the extreme outside of the freewill, and of the purity or pureness of the man such as he is, and wanton breach of its surface is enslavement and uncleanness both to the doer and the sufferer.

## XX.

### RECAPITULATION.

Is this spiritual origin of disease added to the natural origins, a superstition? To the Materialist, Yes. To Catholic teaching, No. To common sense and perception added to Catholic teaching, and now capable of extension to the life after death, the spiritual origin of disease is attested by reason and experience. What is the nidus, the womb, the breeding-place, the maternity of disease in the great centres of mankind? Is it not vice, and filth, and huddling of unclean and pauperized masses? And what does this mean but the degraded wills and stupefied understandings of men? Carelessness and dirtiness from the top to the bottom of society. As man is a spiritual being, the foul circumstances of towns and dwellings are a spiritual fact. The decay of human uprightness is the mother of disasters; the swamp of which the material swamp is only an outwork. Then hold the other fact, logical to this. Every

generation as it passes away, every dirty generation, takes with it all the qualities and singularities, all the gravitations of neglect and sensualism, which made filth and disorder here. These are its heredity, and excepting through regeneration in a religious sense, are never put aside. The congregation of men and women there exceeds the thoughts of the natural universe. Those who remain in heredity, and do not become Sons and Daughters of the Lord, are arranged in Societies where myriads and myriads of myriads are units, and are restrained by the Lord who has subdued the hells, from invading and destroying the Earth. But yet they are closer than space admits of to those who are kindred to them in their aims and lives here; and by their heredity they play upon the inherited natures of those whom they have left behind; and who are their near kindred still in the mortal body. Can such a set of causes be inoperative when we are in consent and alliance with them? They only await disturbances in the planetary sphere, and breaches of its equilibrium, to flow by influx and induction into the evil wombs of nature, and generate woes and pestilences. To suppose that they, of like creation and familiar face with ourselves, are nothing, because we do not see them, is tantamount to denying their existence, and granting Death as their end-all. No Church does this. But what no Church has been

strong to do until now, is, to discern that spiritual existence, that is to say, Men and women in the Spiritual Life, as a Cause, are not only spiritual but bodily; and that the sphere proceeding from them is indeed psychological, but in the next degree, physiological also. In a word, that the connexion of the spiritual world with the natural is on the grand scale the case over again of the connexion of the soul and spirit and mind, or will and understanding, with the body.

Bear in mind, however, that the regeneration of a man, though he may die of consumption by the stress of his heredity, exempts him now and for ever as an individual from all evil social pressure, and that he stands apart without compromise from the wrong wreaked upon his body, and is a warrior against the myrmidons of his mortal disease in the spiritual life. The more there are of such, the more the poison streams of unnatural death will be dried up on this lower earth.

To realize the conception of spiritual influence, suppose for the nonce that there is no apparent fact of Death, but that all persons, instead of that circumstance, migrate to some great Countries, sufficient to receive the populations from age to age, and that they live there alongside of us. Will not their doings and characters then influence us, although we only see

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their travellers, read their writings, and hear their history? Now from being alongside of us, suppose them above us; and that the word *above* implies such a change of relation that we have not faculty to see them, because they and their conditions transcend our senses. Is it conceivable that they are of none effect because our powers cannot measure their effectings? Rather than believe this, we ought with newly rational eyes to study our Bibles and our human history, to ascertain whether this world in its whole record is not full of instances of spiritual intervention: whether there is not abounding natural supernatural evidence that our forefathers, in their generations, are not far from us; and that they care for us with a good, and with an evil care: and would fain have us for heaven, or have us for hell.

## XXI.

### CORRESPONDENCES OF DISEASE.

DISEASE is Disorder, active and passive, and may be studied in its symptoms and effects ; divined in its causes ; and illustrated pathologically by examinations after death. But none of these methods, though of supreme use in the treatment of individual cases, affords any light to the rational mind seeking to know beyond the senses, and to attain to something approaching to the philosophy of disease. To gain any such foothold, in a matter where thought has hardly yet moved, it may seem as if analogy can furnish some beginnings of conceptions. A various analogy. For the body corresponds to the mind. And again the body corporeal corresponds to the body corporate. Further, all a man's functions, his handiworks and outgoings, correspond to his organs, and their supplies of intention and power. The states of his brain correspond to all his good and evil deeds, and their carrying forth by acts of will and muscle. The mind

seems to do like the body, and is itself a counterpart, a spiritual body. When the mind is serene and good, and bent upon human uses, no obstructive state occurs, but flow and equilibrium are the law, and the mind is well. Let some evil passion come in, and the mind's flow is disturbed: there is a combat in the mind between below and above: below seeking to push up, and above striving to press down. This is a very common analogue of the body: and a great part of the conditions of disorder and disease are nothing but such democratic insurrection and aristocratic repression in the fluids and tissues. Congestion and inflammation are nothing else. The worser part obstructs, and will not remove out of the way for the better. It gains the day, and a tract of body corporeal is crowded up with low and rowdy elements, and perhaps can never be regained for the general weal. It gradually tends to die, and if further physical opportunities of debasement occur, it becomes a mere tract of matter, and if in a vital part, may kill the whole man. All this is a mental and social and political just as much as a bodily statement, and each stride of these spheres illustrates the others; and makes the analogy more and more self-evident. We may reckon this as one bit of true vision of the intrinsic nature of disease. It occurs when, by the general weakness, the parts and particles,—the little

men and women of the man and woman,—do not know their places, or their betters ; and disgrace and maltreat both.

Appetites may furnish another analogy. There are those who never know when they have enough of this world. They greedily gather its goods until all life is a mealtime, present, or prospective. Accumulation with its cares becomes their mind, and they never move from the desk and counter of it if they can help it. They crave especially those things which make them unwieldy and immoveable for all healthy social exercise of the faculties. They would fain be thin and limber-minded, but it must be on the old conditions which fatten. If they had enough they would caper again ; but enough means more belly of banker's weight. This state of the will and understanding is strictly analogous to overfed organs and bodies, in which it is called Polysarkia. The whole man may be liable to it, or any separate organ. He may grow rich in fat, which is physical capital, or in power, which is the acquirer of capital. Here also is disorder and in time disease ; the lower matter of the man claims to be fed beyond the higher ; to be the bulk of life : while the upper body is its pauper and exception. This too holds of corporate bodies, of political bodies, and of states. The appetite and passion for material weight expresses the fact of all these cases. In the body, in



the man, in societies, that appetite reigns, and exacts its correspondency ; and is in all these various looking realms the useless devourer of matter, space and time. You see it also in speech. Some Great Man is so impassioned for talk, and so spent on talk, that his speech is obese and his thought wasted and wilted within it ; as a successful Blathermaster he has attained his end, but there is no meaning in him excepting his appetite : this state corresponds to fatty degeneration of the organs ; and leads from fat to water, to dropsy. For the fat of the discourse had no human love in it ; but was of refuse nature ; mere incapacity of holding any good thing in : unsluicing his soul and letting it run out under his skin. In such case, when the end comes, and the talk wastes, the running out by force of habit continues ; but it is the blood, the life that runs out, to gratify and equate the inveterate Orationer ; and it runs out into unclean water. Every such thing is infectious, and senates may become fat with his fatness, and afterwards dropsical with his leanness. The correspondence is so close here that it is difficult to keep the two sides of it apart. We are talking of the mind and the man and the body and the society in one breath ; a very sure test of close correspondence.

Pet schemes and ideas become ruling Egotisms may supply yet another analogy. Most of us have some of

these lopsidings within us. But in some minds they become pronounced and visible. Napoleon the Third carried such a weight about with him before he was Emperor ; every dish he ate was to support his empire when yet there was none of it. Philosophers, Hegels, and the like, are burdened with such heaviness and with what the French might call a divine conviction that "nobody understands them." The pet destiny, idea, or system grows at the expense of the other substance of the mind, until its human proportion is lost. All life gets to have reference to it, and all speech is only valuable to explain it, or all silence to keep and hide it. The man is the strong box of that one treasure. Wherever you touch him you impinge upon *that*, and bring it into reaction. This is a close analogue of tumours in the body, and the men who have it pronouncedly have "mental tumours." Permanent and hard swellings of the mind correspond to such swellings of the body. They are swellings of the will investing its whole importance in a fancied right, or an idea, and feeding this with every dainty conceit, and every best mess of pottage. The tumour repays the philosopher by making him waddle spiritually through life ; but it sustains his *amour propre* notwithstanding, as being its own soul. A mutual compact of satisfactions ; but which are turned into dissatisfactions on the bodily side ; for there the patient him-

self knows of his tumour, but he on the spiritual side is unaware of it. Gross bodily tumours perhaps attain their maximum in the East, where fixed ideas, states, conditions and customs are most exemplary.

The mental analogues may be comparatively harmless excepting as causing the mind's unwieldiness, and tumours likewise may be harmless thus. But the mind may also be affected by malignant growth within itself. Not colourless philosophical monomanias, but destructive faiths and schemes may begin within it from small origins, generally by poisonous teaching from without, and bursting the common proprieties of conscience and belief, grow from those origins into principles subversive of the very nature of the man. Nihilism well expresses the essence and tendency of these growths which become the entire mind. A new self which is a veritable Apollyon has been born into the faculties, and they will die of it. We call it cancer on the bodily side. It is destructive by growth, and destructive by devouring corrosion. It implies a bodily passion to rebuild the whole mortal man on the principles of misrule, malignity and disservice, and to rescind the divine law of use and commonwealth which reigns in the healthy frame. Wherever it be located, it will be the head devil in the poor mind's considerations, for pain and terror are its ministers, and it fills all memory. There seems to be close correspondence here between

morbid and malicious growths in the mind and the body : subverted passions in both, often hereditary in both. It will require long study and specially gifted students to assign the right terms of these correspondences : here they can only be hinted at, and proffered as subject to every correction. Wherever they are they seem to range themselves as passions of disorder. And as all order is spiritual in its essence, and mental, and ultimately Divine, all these things are organic oppositions to the Divine.

This is why such correspondences show the nature of disease. In the body nothing explains itself, because nothing of the body is self-evident to the rational mind. The heart and the lungs and the brain and the stomach are a divine corporeal economy which, as such, lies beyond the senses, and in itself presents an insoluble problem to the mind. We do not see why the whole organism might not have been different. In the mind, however, self-evidence begins. We do not know, we cannot conceive, how a tumour arises in the body. The first molecules of matter which are its seed are beyond speculation, as all seeds are. But the first beginnings of a conceit which evokes a passion, and causes an act of will, are clearly within our consciousness, and our conscience is feelingly present to them, and our pleasure in welcoming the new comer : there is a certain delight of receiving and conceiving, and we

feel and know how the first little swelling in us is born. We know that it is our own child, and that it becomes more and more ourself. Now, when you know that this mental swelling corresponds to bodily tumour, you have two new sources of information opened. The whole experience of the physical case forms a set of suggestive lines on which the mental case can be gradually traced out. It is the cadent Apple to which the universe gravitates for suggestion. The fixed stars and the fixed stones equally say, See that apple respecting our case. The appeal is to sensible phenomena, for the mind always must see. This will be a constitution of morbid psychology, for the particulars of morbid physiology are indefinitely innumerable, and it corresponds to them all. The correspondence once vitally grasped, and become the main motive of the intellect, spiritual and moral character can be studied as immense sciences, and Shakespeares may be used up without derogation in these divine theatres and dramas. This it is to have a plane of representative characters furnished by the Architect of the Universe. But you must go in at the door of the Theatre, which is Himself, or you will see no Actors. The admission of the correspondence of the Spiritual World to the natural, and of the mind to the body, is the one Key; for the body is the close shadow of the Soul. So far it is obvious that the lines of the body

require only to be followed psychologically to amplify mental knowledge, and give it at the same time substance and corporeity. Thus psychology, morbid and healthy, will quit the mere generalities in which the philosophy of the mind detains it, and take a rank over science in the multitude of its knowledge; for wherever science has one Knowledge, psychology can have two; and the second Knowledge, a clairvoyant power.

On the other hand, pathology cannot be studied with religious reverence under this electric mental light, without opening its bosom to so new a lover as the healthy human mind claiming brotherhood with it. It seems hardly possible but that Cure too should insinuate itself from heaven very strongly into vision, for Angels see only to do; and medicine in its right is an Angel. If there is any way of making Cancers and Consumptions transparent, this is it; for it holds them clean up against heaven, which sees quite through them, and can make Science see. It is impossible to say how easy it may be to read and arrest disorder until divine order and its way reconstitute the rational vision. Bodily science by itself is like a little baby; it feels and moves, and that suffices it at first. Spiritual science is like a man and a woman, who consciously use, and know the use of, all the limbs and members which the baby only throws about in provisional life.

Bear in mind, as digression, that there is no such thing as mental without spiritual science ; without a knowledge of the spiritual world through which all power and faculty come, the human mind is a field of surds. There is no such knowledge as really subjective knowledge, because the mind is a recipient, a tube of which freewill and rationality are the sides, and thereby the mind is itself. And what seems for a time subjective to it, has already been objective on the other side. And will be objective again when it has flowed through the mind into its senses.

Roundly speaking, the spiritual evils of mankind, the love of self, the love of the world, and the love of pleasure, received in each generation by heredity, and aggravated by the acts of each lifetime, are the psychological things to which pathological evils correspond. Lusts and passions are their general springs, and they have many names. They all signify spiritual states resolved by long habit, practice and delight into substances, and these substances organic. That is to say, spiritually organic. Greed and Lust and Pride, Envy, Hatred, Malice and uncharitableness are such substances formed into human characters ; these are of the heart. Answering to them, Atheism in its many organic forms is of the head. For the Atheism of Pride, dethroning God, is one evil. The Atheism of Greed, pushing all divine monitions of conscience aside, is another evil.



The Atheism of Lust obliterating divine commandments of order, is another. The Atheism of hatred and malice is another ; and so forth. There are as many organic atheisms as there are fixed reasons in a man's life for turning his back upon his Maker. All these evils and falses have fixed correspondents in tendencies to bodily disease. And here the Lord's Church has a work to do. We often hear that Science and Religion are not antagonistic. In this work they can co-operate as body and soul. Let the Church study the Evils of man for this particular purpose as subjects and substances of science. Of course it is familiar with them in pulpit exhortation and in private exhortation. But its general knowledge remains now to be made scientific. It and the Law have to supply with exact denomination the spiritual side of evils, to tabulate the genera and species of rogues, rascals and villains ; while the physiologist proffers, from a working out for centuries, the bodily side. Diagnosis—knowing precisely what is the matter with the inner and the outer man—is an important factor towards cure. But here it is indispensable towards correspondence, which gives organic light upwards, and downwards, and around ; for correspondence perceived is the Sun among the sciences. It burns with a divine fire, and makes the darkest places bright.

It is doubtful whether any Body but the Lord's New



Church can undertake the main collation of these knowledges ; a collation which has not yet been begun. It must be decent and reverent as a lower department of Heaven's chancery, common law and criminal law. It is capable of becoming a great edifice, every stone of it square and definite, and fitting into its place. As each piece of it is constituted, and superposed upon human diseases, the two will cohere by an evident law of gravitation. And it will be seen that they are the same quantities on different sides of a spiritual equation. The deep of each will call to the deep of the other with the noise of the waterspouts of an amazing influx and efflux. It will be seen that the evil heart of man here is the cause of all his diseases ; the Macrobe of their microcosm ; and *a fortiori* that the spiritual world, superposed upon the natural, containing the generations of mankind from the beginning, and operating down by influx, by induction, sometimes by open violence, inexpressibly near to us, and dear to those with whom it accords, is the cause of causes, the Macrobe of the Macrocosm. This again is the Church Doctrine, that we are all of us combatants, or subjects, in a greater world of Principalities and Powers. But this must now be brought down to Physiology and Pathology, and acknowledged there, which can only be done by approved exact correspondence.

This places the regeneration of the individual man,

and thereby of Society, as the central aptitude of Knowledge, especially in the spheres of life and organization. The sturdy back and headstrong occiput of Scientism have no correspondence with these Sciences, but are turned against them, and its atheistical eyes are riveted on the pit of the abyss, the smoking of which they worship as the evolution of the universe.

## XXII.

### CORRESPONDENCE AS CAUSATION.

MUCH has been written on the doctrine of Causes, what they are and what they mean, and one set of philosophers holds that there are no causes in the popular sense, but only sequences which are pretty sure to follow, as the Sun will in all likelihood rise to-morrow, though you cannot prove it. The rational mind of man is the organ and perception of cause, or it has no fixed thoughts. This mind has been shaken by the substitution of mere sequences for causes ; and this shaking has been a part preparation for the scientist advance into evolution, or the push of things in themselves. In protoplasm twisting and coiling up into ape-man, there is no causation, but a set of happenings neither rational nor irrational ; agnostical conundrums. You cannot say that protoplasm caused them, but only that they occurred. It is unscientistic to bring in causes. *They* belong to a mind like our own ; a churchy and a schooly mind, and might lead to the thought of a Divine Mind, a God-Man. Scientism

prefers an ape-man, a man capacitated to carry on the first push of the original slime, and to make history on its lines. No conscience meets these, but they travel to a realm of universal control of expediency ; and the expediency interpreted by scientist oracles as they arise. The World's daily want, and Modern Thought to take the World's Majority as a settlement of it, and to pronounce " All Right."

All this comes from below upwards, and we must admit that there is no causation in it. Correspondence comes from above downwards, and has causation with it. For it is the very doctrine of Ends, and Ends cannot proceed without Causes. And Ends and Causes, as primary activities, can exist only in the Spiritual World, and by derivation, and fixed seeming existence ordained of God, in man and the perceived natural world. But they are not here in their own right otherwise. So far the doctrine of Brown is correct, that there are not causes but sequences in nature ; but they are sequences instinct by reason of their forms with final and causal fire, which makes them into virtual ends, causes and effects. But Correspondence is causation relatively in its own right. Thus there is heat in nature because heat corresponds to spiritual heat, which is Love. And there is light in nature because light corresponds to spiritual light, which is wisdom. Spiritual Heat and Light are the

Existence of God in the Heavens. Their end is to proceed downwards, and give life to Angels and men; to give them minds to reunite themselves to God. Thus there is circulation of Divine Light and Heat, and souls and consciences are warmed and illuminated by them. But there is no development of them as from protoplasm to man. They are, and they proceed, and they return. From Everlasting to Everlasting. They grow seemingly less in descending that they may grow more in ascending; but the descent is first in the Creative Order. They stand in their perfection above all worlds, ready to descend into them. The conditions are similar as regards all special creations, human, animal, vegetable and mineral. The causation lies in the thing above introducing itself into the sphere below, and presenting itself there through the rules of that lower sphere. No new form is produced, but a natural creature is materiated on the back and basis of a similar spiritual creature. If Elephants occur in the natural world, wise spiritual societies have these noble beasts in their spiritual surroundings, because the elephant spirit is in themselves; and in some joy and crisis above and below, some marriage act of the two worlds, the seed of a pair of them has impregnated a ready natural matrix, and end, cause and effect exist over again in identic elephants, which here reproduce themselves; whereas

in the spiritual world they are projections from societies which have elephant in them, and are not fixed in matter, but apparitional in disappearing whenever their *raison d'être* withdraws, and reappearing whenever it recurs. In this case elephant above and elephant below are homogeneous; of the same nature and form, only in different degrees. They are here and there already, and the transference from there to here is their causation. Causation by primal influx is causation by correspondence; causation by breeding is secondary causation by sequences; by organic buildings from secondary seed.

So we see there is nothing new under the Sun, because it all comes in a manner ready made from the everlasting and infinite New over the Sun; that is to say, all of which it can be said that "God sees it, and lo! it is very good."

What holds of the greater organic creations holds also of the small; of animalcule and microbes. They are morbid in man, and unclean wherever they occur. Common perception can hardly be wrong in recognizing that they are, so to speak, more easily created now than the larger animal forms; the tubercles and swamps and stenches which are their matrices are nearly everywhere, and their spiritual correspondents in the decay of order and decency and organization exist wherever evil minds congregate, whether in this world

or the other. Minute thrills and flushes of uncleanness and depravity serve to produce these verminous creatures. But the process is as given above. They are born in their little spirits and bodies in the hells; these spirits and bodies ascend into natural conditions, and are vermin upon earth. They are not evolved, but incarnated. They come up from perfect prototypes, not from protoplasms.

Upon the whole, all primary creation is Incarnation; the spiritual world supplies the paternal spirit in seed, and the natural world the maternal flesh in matrix. When the creatures once arrive here, they breed in and through the conditions of nature. They are perpetuated thus from age to age. They may also be replenished by fresh descents and avatars of the spiritual world. It is a consolation to know this, because so many grand animal creations, elephants, buffaloes, lions, walruses, seals and the like are exterminated by the hunting lusts of men, and their function abolished. The Governments of the Earth, which ought to be the Guardians of it, take little account of these destructions excepting where military or commercial reasons are the motives. Otherwise the elephant's tusk is more than the elephant, which is regarded as a field for growing one crop of tusks. And the sealskin is owned by the sealer, and only provisionally by the seal. It is not suspected that the lives

of all the creatures have a function. If they are killed off, the earth is the poorer for it, and with the life the breath and romance of great tracts of it perishes. The tropical forests are mean without their monkeys, and the African forests are sad without their elephants. When the better time comes, and the Lord's Church with its wealth and width of insights reigns in the consciences of men, the animal forms which have been outraged and estranged can have a Second Coming, perchance new-natured in their perfections, and bear their part in the rebuilding and readorning of the now broken and ruinous edifices of the climates.

The primal correspondence of all in the present world lies in the fact that man is created and made in the image and in the likeness of God. By this he corresponds to God, and the pressure of the Divine Love and the Divine Wisdom is in all his faculties. His human form receives it at first as mere life. Afterwards his will and understanding receive it through the Word as Spiritual life; and conscience and true love come of it. Not an element of this comes from below. Nature has no aspiration to it excepting as the Spirit within forces her to co-operate to aspire. She is dead, but life-credited by virtue of organic form. Moreover, everything of man comes from man, and nothing from matter or protoplasm. The Seed of



a Man involves a whole man ; the generation of another man involves a combined Man to effect it. Here again at the end behold what Causation is. In this supreme natural case it is not mere sequence, but men and women in their initial human forms, devolved into nature ; complete as seed, complete as embryo, complete as infant ; each a humanity at a particular stage, and never, excepting to the sensual eye with the scientist heart behind it, anything else than a humanity. Least of all is there evolution here in the sense of anything less or else than a man ever becoming a Man. Something more divine than any man attains to, is promised in every initialement that grows up to be a man or a woman in this world. It is descent not ascent, devolution not evolution.

Of course it is evolution if by this is meant simply the unfolding of the spiritual into the natural, and of the germ into the intended form and substance and structure. In this sense all men are evolved by and from the Creator.

If the reader is weary of these remarks, let it be borne in mind that opposite conceptions now hold supreme sway in Scientism, and that this is partly because the mind has not hitherto seen its way to any other principle than the growth of nature from nature. It is therefore worth its while to consider correspondence as a perfect Doctrine of Explanation on the other

side ; showing as it does that nature can do nothing of itself, but is a great womb and circumstance for receiving a marital life, and that this life, which is God, produces homogeneous things from above, and not heterogeneous things from below. Natural life and generation are an image and likeness of this. Men are produced from Men, Elephants from Elephants, here and now. *In primis*, the Natural man is evolved and descended from the Divine Man, and all animals from Spiritual prototypes exactly like themselves in the upper spheres.

There is no growth into any form excepting in so far as there is a distinct end, itself containing a whole body and series of ends or purposes or intentions, in the germ. If Scientistic evolution is incompatible with Causes, it is also passionately averse to Ends. For every good End in nature, in mineral, plant or animal, is manifestly the Presence of God. The stone, the tree, the living creature know nothing of it themselves, but there is One who knows it for them and manages their Existence. The Architect knows the building, the bricks do not know of it. Many human bricks who might know it, will not. There is not space to pursue this theme, but only to say that Ends are homogeneous with Causes, and Causes with effects. Effects do not penetrate upwards into causes, nor causes into ends ; the clay has no vote against the

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potter, the brickmaker against the builder, or the builder against the Great Designer; for Order of perfect subservience, which is the true Liberty, reigns as a paramount condition of creation.

Thus End, Cause and Effect are the destinies that rule the Sciences, and they will always reassert themselves to the unperverted understandings of men wherever real mental knowledge is attained. They are not to be found in the hypotheses of scientism; and from this alone we may argue that its time is short.

## XXIII.

### SCIENCES AND SCIENTISMS.

WE can speak of "the Arts and Sciences," but hardly of the Arts and Scientisms. The Sciences are either close to the Arts of Life, or are identified with them; or they consist of useful lines of observation and nomenclature, or of noble lines of contemplation. In all these cases they are more or less strictly, or freely, *ad usus humanos*. They herald the power and elevation of man mentally, and hover continually in the will in order to swoop down and become invention. So Art Practical is born. Every Induction means doing something with it; every Deduction means more universal doing. The expansion and condensation of steam mean the steam engine, and the progeny which springs from it. The mind impregnated from heaven brings down and lets forth the first steam engine, and then through secondary minds steam engines breed of themselves. Nothing so easy as a beginning when Heaven intends it. And its beginnings are always generative, *ad usus humanos*.

The Limbo of Mistakes is thoroughly condoned in the Arts and Sciences, if only a good conscience, amenable to heaven, can be pleaded behind them. The drugging and superstitious cutting of Old Physic are clearly excusable until a better thing comes. If the better thing is rejected, these practices are no longer excusable. A false mind then comes in, and these things cease to be in pleadable alliance with Art and Science, and become scientisms and false practices. They do not stop there if the spirit within them is strong and pushing, and inspires great bodies of men. They go down into chaos, where, delusively, absolute liberty to do what they like seems to be the law. In this state, Royal Colleges, and French Academies of Science, are Gods. They make new Rights of Man, and the deeds at Alfort spring from these. Enormities are their way, their truth and their life. Scientism in its essence inhabits here. Human Uses are discarded, although if any of them can be pleaded as accruing, they are freely put forward as popular stalking-horses. Curiosity unrestrained of decency is the spirit; its works in flesh and blood are delightful to it; the glory of them fills the scientistical worlds, and is a red halo round the loins and lower parts of the greater professors. They do not burn and shine, but they scorch and blind their profession. The lust of knowing is their general covering.

Research. They must know, or their progress is hindered.

Vivisection and its large family of evils are here in view. It is the last resort and master-passion of Scientism. The rage of Scientism that it gets to nothing worth recording, that its hands are empty of results, and its mouth only full of promises, is represented in its breach of the walls of nature. It would tear her secrets out of her secret parts. It has made the attempt in all parts of the civilized world, and desperately in America. This on the Scientist side. On the Artist side corresponding, Pasteur is in evidence, breeding mad dogs by the hundred, and sowing rabies as a husbandman sows corn, in ever new pastures of rabbits and monkeys. All for Science, and for use when science has done, and he dare. Men and Women all hydrophobized are the promised land from his Pisgah. A "Mad World" which may bite and be bitten, and live on without getting madder. The new Artist-Scientist Moses of French Atheism.

The Divine Mission of the Arts and Sciences is patent for what it has done for this age. The conveniences and possible elevations of man which are given by it, are so transcendent; the rank which science has acquired hereby is so high; that whatever can call itself Science takes lustre and nobility from the practical arts and their theoretical handmaids in

this age. To be working in science is to be in a noble as well as an honest calling. The great Uses which come out of it in inventive minds give it a title to liberty of thought and action, and to postpone the question of *cui bono* even from age to age. But all the more must we be careful as the religious conscience only can be careful, not merely that human uses are always kept in view, but that plain inhumanities do not go under their privileged name and seal. For these are *not* uses but abuses. To take one instance. The vivisectional deeds and Works of Ferrier have no affiliation to Science, which is itself the very Art of Knowing. His way is the way of repealing the faculty of Knowledge, the way of Knowing nothing; of unbrain-ing his own mind. In a book on the Brain built up of mutilated Monkeys, ghastlier than a pyramid of grinning, bleeding heads, there is not one luminous ray that falls upon the human brain. Many tele-graphic jerks from the cerebra of violated Monkeys. Cuttings and mutilations simply to see what will come of them. Micawber in Scientism looking for "something to turn up." Except the jerks, nothing turns up but Dr. Ferrier. After his *curriculum* of curiosities gratified in monkey's heads, probably every chaw-bacon who thinks in his head, and believes that he does, knows more of the human brain than he. The very capacity of the higher knowledge, which is needed in

climbing such a mountain as the brain, is extinct in him; we will hope to be rehabilitated before he goes hence to meet his victims on the stern shore. At present he is like a frog on the pinnacle of Mont Blanc, looking with a frog's brain at subjacent kingdoms, and the glory of them, and seeing nothing but his proper pond. It is not worth being thus tempted of the devil about a dominion which is already his own. His Pisgah is over against Pasteur's; and his promised land, a definite one, now attainable in Hospital Practice, is the millennial age of Curiosity in the Vivisection of the human brain; out of which final proceeding something surely must "turn up."

This may be rounded by the fact that such developments are among the greater origins and issues of Disease; scientism killing science, curiosity killing use, breaking down the limits which are needful to its life, has well-nigh eaten out the heart and then the brain of Medicine; it is now full of "bloody instructions" from the troughs of the experimenters, which overflow into hospital treatment and all treatment; and the warning voice is a friend's that bids the profession awake to humanity, and spew these evils out of its mouth.



## XXIV.

### LIVING HEAT.

EVERYTHING in the human body that is not excrementitious is alive. There is no such thing as animal heat in a man. There are many heats in him, but good, or bad, they are all human. The heat of the body is physiological, not physical. The heat of the mind and its affections, psychological heat, is superimposed upon that of the body, and controls it. The thermometer, even the clinical one, can measure no higher than the external physical heat, reduced to one denomination on the skin. Just as the higher faculties of the man which are incarnated in the body are beyond the senses, so are the heats in which these faculties live. All heats are the general sphere of the passions and affections which in their complex make up the ruling love of the man. The heart is the centre where this resides in the body, and from which as a Sun it radiates to its planets, which are the several organs and viscera within the frame. The heat is different for each according to the receptivity or nature-form of the

organ. It is a cold heat for the healthy and judicial brain, and a warm heat for the obedient, unconscious feet. It has with it everywhere an inward light which is the light of function. The organs love to do their work, and by this light they effect it. They are full of eyes, or they could not see their business. "The light of the body is the eye." That is to say, the eye as a function is omnipresent in the body. "If the light that is in thee be darkness, how great is that darkness." That is to say, the perversion of the common light is black night instead of day throughout the organism. It may be only night of the body, or it may be night of the mind, or it may be night of the heart and the affections; for the light follows the heat everywhere in its degrees; and the whole man is luminous, firmament of use after firmament, from the spirit within.

There is also the heat of disease, the heat of misrule and disorganization in the man. The lowest form of this heat outside the body is indicated by the thermometer. It is opposite to the heat of health, and by no means continuous with it. A small dose and increment of it comparatively will kill the blood and the organs. It is a poisonous heat with a dark light and a passionate purpose in it. While the healthy body can be subjected to high degrees of physical heat, and preserve its own standard unless disease and dis-

order set in, the inward heat of the diseased body attacks and overcomes the resistance of the standard in the blood, and raises the balance of heat beyond the power of life to endure. This marks the strength of purpose in the disease. The poisonous pressure of the heat of disease thus overmasters the organism though only a few degrees of heat be added to the thermometer. It is therefore the evil quality of the heat, and not alone the quantity, that is of mischievous import. Similarly the cold of disease is not common thermometric cold, but a cold blast from the evil coasts of death. It kills far above the degree to which outward exposure can be borne in arctic climates. It has only to destroy the resistance of the body, and thus the balance of its power, and its fatal work is done. A man's hand can be frozen and skilfully unfrozen, but the cold stages of fever, without freezing, kill the liver and the heart. This again is a proof that it is the quality of the cold which operates, and not the quantity. It is an evil cold. Weakness, the incapacity of the body to say No to a foreign influx and a foreign invader, is the account of the heat and the cold of disease.

Disease is a prison-house. While the same body can live in tropics and in polar regions so long as health endures, the inner limits of its heat are manifested by disease, and it finds itself hand-bound within

a narrow space of degrees. The orderly heat of faculty and organ and viscus was enough for function, and ample for liberty of service. Under the larger, or smaller, heat of disease, function is crippled, and service abortive.

The heat and cold of disease cannot be combated by their physical opposites. Terrible chills of ague fever have been arrested and cured by the exposure of the naked body to the hot rays of the sun ; but here you have the sun-power to account for the effect, and that means much more than simple physical warmth. But the dry scorching of typhus has also been treated by cold baths, with great increase of mischief to patients. This comes of not knowing that the heat of life is not mere physical heat, and that the heat of disease is not a continuation but a perversion, and in the end a destruction, of the heat of life. As well put festal food into the mouths of the dying. The reciprocity of honest heat and cold are gone in such cases of disease, and the art lies in restoring it, and not in endeavouring to tyrannize over a power which manifestly has the upper hand.

Lord Bacon says, "Heat and Cold are the two hands of Nature, wherewith she operates her works." Well, these two, which are One, are Titans, and the workshop of the Universe is full of their industrious thunder. But Swedenborg opens a deeper Chapter.

He shows us that all heat, healthy or unhealthy, thus good, or bad, is in correspondence with some kind of Love. As correspondence is causative, and causation is the coming down of a thing, either by induction, or spiritual generation, from a higher to a lower sphere ; the lower product being homogeneous with the higher producer ; so human heat is love and purpose to the human frame with its organic contents. The heat of the liver is its love of secretion and general purification ; the heat of the heart is its love of circulating the wealth of the blood into the bodily commonwealth,—every pulse produces a jet of living flame ; the heat of the lungs is their love of representing the consideration of the moving understanding in their breaths and hoverings, and of teaching the life to walk as well as feed upon the wings of their wind ; the heat of the stomach is the love of the support and comfortable maintenance of the body, and its acceptance of matter, space and time as good servants ; the heat of the Brain is the love of making the mind at home in the human form and the natural universe ; in other words, of bringing down and incarnating the spiritual brain above it, which is the real mind. For each of these heats you may substitute the word, Love, End, Purpose, Affection, Passion ; and then you will see how many Heats there are in the stadia of a Man's Life ; how different they are from each other ; how they are all associated in

unity ; how they all go to make one Man : how spiritual they are in essence ; how organic in determination : how tender in their exactions upon their possessor ; and how little they can be recognised for what they are by the sensual eye, or by any other organ than a spiritual will and understanding. And yet they are all bodily ; and a part and a proof of the incarnation of the substantive Soul, and of the constant coming down of the spiritual world through it into the very feet of the Microcosm.

Upon the whole, all good heats correspond to the dominion and orderly circulation of good and healthy affections in the mind, for the affections are the arteries of the mind, as the Love is its heart ; and all evil heats correspond to the rule of the passions, and thus to the general circumstances of disease. The passions, unless they are first instinct with the affections, extinguish them, and substitute their gross heat for the sacred fire above them. Thus lust extinguishes Love, and reigns in its place. Greed extinguishes Use ; and self-seeking ambition destroys the heavenly ambition of patriotism and universal Godly service. And so forth. A very small beginning of passion, smouldering in the mind, and in the body which is itself a mind, suffices to kindle a fire which ensures the triumph of the lower nature. When the man is nearest to his spiritual death, and the body to corporeal death, the heat of evil and of

disease is often at a maximum. The last act and throw of evil has a warmth of fatal delight in it which makes the selfhood burn and shine for a moment; and the end of disease sometimes exhibits a corresponding phenomenon, and brings the faculties into a condition of uncommon power. These things are correspondences. Physiology and psychology are indissolubly united; and insight into either is impossible without the other.

Observe also that every disease tends to destroy the honest industrial heat of the body in its own way; inflammations in one way; fevers in another; consumptions and cancers again in another. One general mode reigns in all these destructions; that the disease gradually suppresses the various benign and independent heats of the organs and their states, and tends to bring them to its own mode, and to reign in and over them all. It is just what a master-passion bent on evil does in the mechanism of the character. There is but one kind and motive left in it; but one pulse of desire; but one prevailing thought. Disease therefore really tends to reduce the man from highest to lowest, to what can be measured by Fahrenheit, to an extinction of the various fires of life, and a levelling of all its hills and valleys; to the uniform condition which modern physiology erroneously attributes to the healthy and vigorous



frame. Sometimes this suppression of all the noble workshops and forges of the body is by a general flood of destructive heat, as in fevers. Sometimes, as in inflammations, it is a burning of structure which consumes the house, altar and fireside in its central parts, dominates its modest warmth, and gives it over to ruin. Sometimes, as in Cancers, it is a burning lust of setting up another creative fire than that which the body owns; a very rebellion and heresy of heat. Sometimes, as in consumption, it is a smouldering destruction burning like a tropical swamp to take on lower forms of life. In all these cases, however, the general feature is that the morbid and morbidic heat suppresses the family of heats or loves which the body by Divine favour is, and makes of them a solitude, autocracy and dead level in which it reigns alone.

To these fundamentals of Physiology it may be added that every animal has its own heat, or is its own vital heat. There are therefore innumerable genera and species of animal heat, and animals are their forms. The reason is that every animal has a purpose of its own, or a love of its own. This it carries out into life by instinctive or, as they may be called, heart-knowledges. It is born in them, with them, and for them. It does not think them or remember them, but is them. The specific animal



love is an animal heat, various throughout the organs and parts of the body, according to what they have to do. For the heat is architectonic, and from its vulcanic centres evolves the creature, and prescribes all its functions. These deductions can be made on the ground of correspondence. For if the love corresponds to the heat, then the animal's whole character, the group of natural passions which it is, avails to unlock the secrets of its body, to make it transparent, and to vivisection it for us in incisive mental lines of sympathizing perception. Thus animals troop before the doctrine of the New Adam, and will again receive their true nomenclature in his zoology and physiology. Here the perception is too inchoate to be more than simply affirmed. Thermometer-knowledge ceases before it, and psychological knowledge comes into the first place; afterwards physiological knowledge deals with bodily function, and the various furnaces and braziers of each animal life are interpreted according to their influent blood, and the position which they occupy in supplying it. The mechanism of the subordination of heats comes in question also. Our main purpose at present is, to abolish the idea that living heat, the heat of Life, is identical with physical heat, although indeed it uses it as succedaneous fuel in a world where life is only a sojourner, and not in its own home. But even thus the stomach

and the heart and lungs light the fire, and make the heat living and their own.

Also, the meanest life is supernatural in origin, and transcends the gifts of the Solar heat.

The failure to diagnose the different heats of the man and the body may be noted as a distinct palsy in the medical genius, and thereby, through "forcible-feeble" treatment, as an increment of disease.

## XXV.

### MODERN KNOWLEDGE AND MODERN THOUGHT.

As the world is now, knowledge and thought are two different factors in it, and for the most part contrary powers. A man knows better than he does; and his real thoughts run alongside his deeds, and not with his knowledges. This is also the case with the world of men. The present age is a striking example of it. All real knowledge of the higher things comes from without, and is an instruction; from the Word of God, from the Lord's Church, from Mothers and Fathers, from good and eminent men bringing gospel messages down, and exemplifying their teaching in their life. The reason of this divine arrangement is, that man cannot think out these things from himself. Naturally, he is averse to them, although he thinks he wants to know them. And then when he is not averse, his faculties of themselves by no means reach them. No man can find out God unless God reveals and manifests

Himself. No man can divine the nature and conditions of the Spiritual World unless God takes means to display its secrets. No man can know of Heaven and Hell without an authoritative proof of them. On all such things the senses and their thoughts and passions must go astray, and deceive as to value and reality. For to the senses this great material world is palpable reality with no conditions. It cannot be doubted save on the condition of madness. But the higher world, to the senses, even the higher impalpable world, and the higher physiological world, is nothing. The senses exact that divine things, spiritual realities, men and women in another state of existence, shall be co-real to sight and touch with the visible objects here. This is impossible; and sense concludes from non-appearance to non-existence. *Deus intersit.* He instructs. And He gives knowledge.

At this day, accordingly, the Nature and Unity of God is known to His Church. The Spiritual World, in all needful things, is known. Heaven and Hell are known. The relation of nature to the Spiritual Universe is known. The inward sense and glory of the Word is known, and how the Word was made flesh is rationally known. The incarnation of Jehovah God, in Christ, and the reason of it, and the Redemption wrought, and the new Salvation proffered, are rationally known. All these things

are matters of instruction, and must be taught, or they cannot be attained. Where nothing is known of them, as is the case in the whole natural mind, men must sit under those who know, at first as in an infant school. Reading and Writing and Arithmetic come from other people, and not by nature from the struggling minds of Babes. So of all spiritual knowledges, in which the merely natural mind is less than a baby.

Failing to go to this school, and to accept its one condition, of submitting to be taught, and thus acquiring Modern Knowledge, the natural mind falls back upon itself, and comes into what is called Modern Thought. It is not modern, for there is a knotty incapacity about it which links and identifies it with the similar thought of long gone ages. What is here called Modern Knowledge, however, is essentially modern, and very new, being revealed from Heaven in these days when great need of it has arisen. "Behold! I make all things new." And "I saw a New Heaven and a New Earth." Modern thought on the wrong side will have none of this: it rejects that particular instruction conveyed in Revelation. The consequence is that a large tract of the elder mind of the world is left desert, and a long history of its possessors is ended, and their authority set aside. A Royal Dynasty of Truth

ceases, and a democratic republic of men's opinions succeeds. The will and understanding of the natural man make a new departure, and take the reins of conscience and thought into their own hands, and stamp them with their authority. Seeing plainly that nothing supernatural appears on these terms, the new Republic of Scientism gives it all up, and puts Agnosticism in its place. Then begins the invention of a Natural World. God, only known as He reveals Himself, has departed; for Scientism does not permit Him to reveal Himself. Nature takes his place. She evolves herself. To watch her coils and intrigues, the will first and then the understanding sharpen their way, and coil and intrigue after her. Wherever there is a hiatus of dogma, they put their own flexible backbone in, to bridge it over. The Egyptian Serpent of Eternity with his tail in his mouth! In this way the imaginary earliest slime becomes life, becomes fish, bird, mammal, man, philosopher; and no hiatus is allowed, because the mind,—how absolute the mind is,—inserts itself as a bridge of *must be* to continue the protoplastic railroad over all ravines and up all gradients from microbes to savants. This is scientistical Modern Thought in one department.

It is purest here, because the physical aspects of things, the objects of the mere senses, of them-

selves do not at this day often obtrude supernatural considerations. Life, in view of its constant end, and the dead body after it, is easily got rid of. Professor Huxley says: "The greater part of the gigantic progress which has been made in the present century . . . consists, especially, in a more and more complete resolution of the grosser organs of the living body into physico-chemical mechanisms." And again: "To apply the physical sciences to physiology is to explain the phenomena of living bodies by the laws of inert bodies." And more: "One half of a modern text-book of physiology consists of applied physics and chemistry." This is Modern Thought in great purity. The progress is gigantic, as the Anakim and the Nephilim were gigantic; for "there were Giants also in those days."

It is no digression to note that in this state we have a considerable factor of rough treatment for men and women; and in this way an addition to human ills and diseases. The body is no Sanctuary any longer. The physician who holds strongly, as many do, that the human frame and form is a merely material instrument, if he does not take refuge in Medical Agnosticism,—and do nothing, will have little to restrain him from violent deeds corresponding to the coarseness of his creed. Invasions manifold. If the machine does not respond easily, the resort will



be rather to more drastic measures than to subtler or finer ones. Accordingly, in proportion as materialism has penetrated the medical profession, even the Christian part of it, the practices for healing have become ominously more potent, and the diseasing by them more manifest. And the possibility of resting in the fine dynamic things of homœopathy and the other noble and simple ways which have either come from the past, or been discovered lately, has been measurably decreased. The mind, gravitating down to matter, cannot believe long even in dynamics: it must drill the peccant organs with rods. This epidemic of hard measures to the most tender and delicate subject in creation, is clearly traceable to the high officials in whom materialism prevails. "Explaining living bodies by the laws of inert bodies" tends to drive Death's Coach and Six through, or over, all sick-beds. It rolls and tramples upon life.

A great deal has been done in this age. But with less labour, and stored industry, more might have been known. But not by the Materialists. They have required the false stimulus of a new point of departure, and discoveries all their own property, to push them through the immense series of researches which they have made. Those researches will be useful to a new age. Prefaced and dominated by the Lord's Church, there is nutriment in some of



them for the better mind. But as they stand they are ghastly catacombs of rows of dead and drooping dogmas, each wearing the worldly clothes and perchance the Tiaras and Triple Hats of the present Popes and Cardinals of Scientism.

The same spirit has penetrated Literature as the great mouthpiece of Modern Thought: but not so nakedly. At the bottom of knowledge, in the dregs where Material Scientism lives, the insurrection and triumph of matter is complete; not so, however, where the mind still preserves some freedom of its own. In England and Scotland Religion is still a River which has the nations on its banks, and the Bible is an Atmosphere which, sensibly or insensibly, voluntarily or involuntarily, every conception breathes. Take as eminent instances Thomas Carlyle and Mr. Ruskin. The works of both are full of biblical truths, biblical manner, and biblical denunciations. But there is no professed acceptance of Revelation in either. They have received a rich inheritance of beliefs from their forefathers, and have not discarded it; but it is an educational remainder of belief which they have not endorsed as the Christian Religion. It is hereditary. It is their own, not the Lord's. This has involved a new departure, such as we saw in Scientism. Carlyle has thought out the problems of Society and Politics, and of Conscience and Morals,

from his own masterful mind, steering his way in words of uncommon power: his tongue walks through the land. But it is declaration in declamation, with no authority but Carlyle; excepting where it appeals in professed Christians to the Bible. It is therefore but a department of Modern Thought, and has always been so treated and disposed of by the Materialists. It does not conduct to God, but uses Him as a power to enforce the Author's views. The materialists believe in conscience, life, conduct, order, honesty, in their own way, and that way absorbs all declarations on these things which do not regard them as descending from God out of Heaven. Carlyle lamented in his last years to the present writer the spread of Atheism, and painfully asked how it was to be accounted for. Certainly it is partly due to so great a force as he virtually abjuring the Christian Religion, and attempting to set up another religion of his own. Indeed he held strongly to Theism; but the unknown God, when the known God is at hand, is confusion, and Atheism is glad of it. This also is "Gigantic progress;" a belief in the great Titan, Force, gilded and as it were crowned with the traditional phrases of the Bible. For here again there are giants in these days. Hence, too, Carlyle fails in his denunciations of Democracy; for he is himself a large individual Democracy, insurgent against the Royalty from which

all that is good in his own mind is derived. How should he object successfully to the poor creatures of franchise wishing to be sovereign people over the Church and the State, when he casts in his loud vote against Revelation?

It is not possible bodily to be a "self-made man," when you have to be born of some one else, nursed by some one else, apprenticed to some one else, and when all of these factors go to the making of yourself. Nor can you be a self-made man spiritually when you have to be born of God through the authoritative Truths of the Word, when you have to be fed at its breast of Love towards spiritual maturity, when you have to be kept allegiant and apprenticed in the bonds of the Conscience Master which it forms within you, and when you are only a Man at all as the Revealed Word re-creates and regenerates you.

The self-made man of Modern Thought, whether scientistical or speculatively non-religious, indeed produces a series of states which are strictly his own; but these only carry out his heredity, begin from the perversion of his will and the occlusion of his understanding, and lead him into fantasies of "gigantic progress" when he is as he was from the beginning, a small limited selfhood, glued to nature, and now averse to the true life.

These remarks presuppose that there is a God, that

He has created and made us, that He has revealed Himself to us from the beginning, and at length through the Word; that He has revealed Himself personally in and as Christ the Lord; and that He has made a Second Coming, which the Church holds that He will do, in the Revelation of the Spiritual sense of the Word, and of the Spiritual sense of Nature, which sense is the real Spiritual World. These things are true, and no man can discover them but as they are given. They are authoritative, and stand as Sceptres and Powers over human nature and genius. By them all love and truth and virtue acknowledging their Source become authoritative; and conscience is no convention and compromise, but a Divine Ruler. Men in order to be regenerated are bound to receive them as Authoritative, for man cannot transcend self, or self-love, or any other terms than those of allegiance to a Divine Love which is unselfish; nor mount above natural thought from the natural heart, unless the hand of a Spiritual and Divine thought is reached down to them, and they take it freely and lovingly with their own hand. The selfish natural mind cannot rise above its source. It can be raised, but by manifested and acknowledged supernal power alone.

Of Ruskin we may say what was said of Shakespeare,  
Sweetest Ruskin, fancy's child,  
Warbles his native woodnotes wild.

He does not however limit himself to woodnotes wild, but appears often and passionately as a Regenerator of Mankind. He is steeped in Agnosticism so far as an Artist can be, and does not quite cast in the lot of his genius with the Inspired Word. He too is in this respect a self-made man, and the inventor of a New Departure. He would have the Inspiration without the authoritative revelation; an age of faith and quittance of the world, the flesh and the devil, and yet discard the motive pressure of the Christian Religion. He brandishes a paint-brush and extemporizes a feather when he means a crusade and a Millenium. No wonder Bourses smile. The New Age of Ruskin and Righteousness, garnished with the Bible, is to stream through Art, and beauty is to be the urim and thummim of it. But already this leads to nothing, for the settled Self of human nature laughs at the impossible leverage which is to hoist it into beauty and the creation of beauty. It likes beauty of another kind, and booty; and the Slade-Professor is listened to for his rhetoric, but dismissed as a bad political economist, and an incompetent administrator of statical and dynamical forces; the general Will not answering to his pull. This is the consequence of abjuring the fountain, and determining to have the stream: of making Ideals equivalent to Revelations. After the mind has once occluded its highest organ, which is the

receptivity of the Word of the Lord, the loss cannot be compensated by the most captivating Ideals: though they carry life and hope on, they are artificial and comparatively dead beginnings, and their whole progeny is comparatively dead. They galvanize a small circle of adherents, who drop off into the world after a time. Beauty as an aim and taste as a measure are good; but they rest in externals unless they descend from internals, and these from inmosts, where the divine beauty, self-revealing, rebukes and chastens the will. The Divine Truth with the Divine Love, both of them shown in the condescension of God to Man in the Word, is the Creator of Beauty, whose affecting face is self-denial, and the inspiring life which thence descends. Truth in Stone, truth in Water, truth in Woodland, are excellent drawing-masters, and their office is needed; but Truth in Christ must enter all these if they are to be a regenerating influence. This world can be commanded only by the spiritual world. Beauty is a dangerous creature to put at the centre; unless she is the divine beauty, she is inevitably a Venus; and may be rotten within.

These two examples are taken from a crowd of forcible men of genius, with which the age abounds, as typical of the effort of man to set up for himself, and of the failure of universality which is the fate of all self-limited stars.

## XXVI.

### THE CHURCH.

"GREAT was he that had a Church, what we may call a Church, he stood thereby, though in the centre of Immensities, in the Conflux of Eternities, yet manlike towards God and man; this vague shoreless Universe was a firm City to him, a dwelling which he knew." Such is Thomas Carlyle's perception of the mighty Home of a Church. It is wonderful that he did not admit into the perception a force from above, continuing it into the certainty that there must be such a Church in the World for ever, and that the Christian Church, evermore renewed, is that Church.

There are always two Churches upon Earth; the Divine Foundation of the Church is one: the human acceptance is the other. Mankind are able if they choose, by individual and accumulated lives contrary to Divine Order, to incapacitate themselves for living under a given Divine Foundation or Church. In this case a whole state of the government of the World perishes: the high places and the high people are



overturned by earthquake from below ; and a new and comparatively innocent and humble flock receive the manifestations and the commands of a New Church.

It comes to "the shepherds watching their flocks by night." The shepherds are all those to whom a new declaration of Divine Truth, and a new innocence, to be administered not as their own, for the salvation of a dying world, can be committed. They will not identify the new point of departure with their own Selfhoods ; but they accept as evidence the multitudinous Song of the heavenly host, "Glory to God in the Highest, and on earth Peace to men of goodwill."

Successive defection is the condition of those whose Wills remain with the Old Church ; successive allegiance, and clearance of the Will and Understanding, is the condition of those who continue steadfast to the New Church. Two great cups of good and evil, from which these drink respectively, are in the lives of the world at this time. There is often a mixture, and the Wine is red. All human occupations, and the wills which impel them, and the faculties which carry them on, are subject to the pressure of both these states ; and the spiritual world is strongly in accord under the names of heaven and hell.

The History of Churches in the past, the Adamic, the Noahitic, the Israelitish, the Jewish and the Christian, shows that the stadium of each has been of



limited duration, and that its power to hold the human race within its pale has been a limited power. There is no such onlook now. The New Church is built of the identical substance of the human reason as it comes from God. It is committed to mankind, whose freewill is preserved beyond all risk of alien possession. He who rejects that Church cannot plead that the devil or any evil spirit has dominated him, because he remains himself, and is the Author of his deed. He has tempted the devil to come to him before the devil came.

The consequence is, that the New Church now in the world can only be measured by its own Divine Truth and Goodness, and not by any present success among mankind. Men may be slow or quick to receive it, but it will not pass away because it is not received, but persists with a divine impact upon the Will and Understanding; and bides evermore the next opportunity of appeal. Of course this signifies that its divine time has come; and therefore that its human time is coming. But "Oh! Lord, how long" is a permitted cry of every heart which waits for the new day. When men choose, God chooses before them. He leads His hosts, and to victory, whether they be small or great.

This New Church will govern the World. Churches have governed it from the beginning, because they

were in the highest seats of power, and only they could descend with a force without a parallel among other powers. Whoso commands the soul commands the body and the man. Churches, so long as each was "what you may call a Church," have commanded the subjacent world. For good and evil they do so still; and the insurrection against their ecclesiasticism scarcely shows in the balance against their dominion over women, over men, and over homes. The abolition of their temporalities leaves their whole personalities still standing. In short they are of the first class of powers over human affairs.

To the Church nothing is irrelevant, and nothing outlies its conscience, and its influence. This will be seen more and more in the future. It is not that a Clergy will meddle in secular affairs; but that to all men and women there will be no secular affairs severed from the Church. The clergy will simply represent this fact in their own vocation. Each profession and occupation will so represent it. To every man the Church descends from God out of Heaven; and there is a divine pressure of Truth, of Love and Wisdom, upon the conscience of the human race. How is it possible that this should not rule those who will be ruled by it; and that it should not cast out into a new condemnation those who reject it?

In former parts of these pages we have seen that

the Spiritual World is immanent above the natural world, and by induction mightily affects it. In the same manner, the Heavens are immanent above the Church. They descend into it, and long to have their kingdom come in it. As the presence of the spiritual world above our sphere enables us to see and account for many things otherwise unintelligible, so the presence of the heavens above the Church opens the believing eye to many phases of the new Drama of History and Society which are now being enacted here below. It is good to look from this point of view, for it is assured, and is full of hope and help. Every work done under it, every act of repentance and self-denial which springs from it, is a certain aim which cannot miss its mark. It softens the hard places of duty, and makes heroism not impossible to humble souls. It limits ambition to noble use. It enlists love on the side of the good of the beloved. It teaches Praise to the Lord. Prayer is at its side, and Worship around its footsteps.

The flowers of Soundness spring up in its path. The leaves of that tree, the perceptions of honest spiritual life, which are for the healing of the nations. Without this these nations correspond to all our ills. It will be a good day for Great Britain when the Lord's Church in each man, and as each man, begins to be recognized by the rational mind for the supreme force

which it is, and when it overweighs the balance of all merely social and political considerations. The tree of reform includes the Tree of Life, which is no other than the Tree of Regeneration. The Newspaper is too much the Bible of the day. Its daily excitements and shallow informations, the abundance of its empty froth and angry foam, disquiet the mind and keep it continually in an anxiety. Rumour and Curiosity occupy the understanding, and wash a good part of statesmanship out of the country. This disease is incurable save by the awakening of higher interests, and these can be none other than the internal concerns of the Church. One teaching which issues from it is, that to the regenerated Man all social and political and bodily aspirations are promised and are even easily possible. But by the Church understand especially the Incarnate Church, or *the Church in Man*. This Church is threefold. It is God's Church. It is next the Church of the individual Man, his regenerator and in the Lord, his Saviour. It is the Church of the Greater Man, of each separate Community, and here it has its public function, its public heart and lungs, in a befitting and regenerating Clergy. These are always of divine appointment, just as the voice of God in the soul and the conscience, heard from the Word, is of divine appointment.

It is difficult to see how any external and political

Church in Christendom should not be able to open itself to these circumstances and conditions, and to become also, gradually, a veritable spiritual Church; a Correspondent of the New Jerusalem; just as that city, foursquare, is a correspondent of the heavens from which it descends. It appears to be within reason and possibility that every such ecclesiasticism may become more and more "what you may call a Church."

But every such Church must be inaugurated by the laying on of the divine hand, and of the hands of the Apostles. The Apostles are all the goods and truths of the Gospel sent forth by and from the Lord. Their hands are their Powers, the hands signifying and incarnating power, and their Powers are the Truths of the Revealed Word, with which they chasten and rebuke the men of the world, prepare them for regeneration, and so govern their lives. The stream of the descent of these is not only through the links of the hands of great Churchmen, but it is the River of Divine Providence itself. But here it may be added for old and tender souls, that no rite or ceremony need be abrogated; everything spiritual is bodily also; and if the religious conscience cannot do without the rites, it is proper to have them.

Such a Church may be profaned if it is too nakedly revealed to those who are unable to abide in its life. A reason why this Church is greatly con-

cealed, and has repulsions which deter the natural and metaphysical man from looking into it. "Foolishness to the Greeks." It would be very liable to be profaned, were it not ignored, by the higher Scientisms. It is more easy for a physiologist to deliriate respecting the truths of the brain, and to ascribe mind there to matter as creative, than for a mineralogist or a botanist to tamper with mental problems through stones and trees. It is more easy for a potentate, spiritual or temporal, to attribute power to himself, and to turn away from the truth that all Power is from God, and that man is but the vessel of it, than for a lower man to wax great against the Most High. The organic and philosophical faculties and the professions, including the State itself, are in the last case for accepting so alien a Church as the New Church of individual regeneration first, and then collective regeneration.

But it loves all men, and does not wait, and what is banded of it now, purely living, tho' a little stone, will become a great mountain. It will certainly not neglect the aspects of the day, and the politics of the times, but it will look at them from a New Elevation, and discharge their animosities and their feverish heats. Great events continually impending, and unfolding themselves unexpectedly, cannot be uninteresting to the spiritual man; for in them to

mankind generally Providence lurks, but to him is more visible. And he has a Word from the Ruler of all: "when these things happen be not afraid." Not being afraid in this sense will cancel a large part of political eagerness. The Men of Caucuses are often crying out, Fire! Fire. Their affrighted followers rush to the doors of their desired extremes, and crush each other. Class especially crushes class. The spiritual man in the same case will sit still; and have time to take steps and to suggest steps to the terrorized crowd.

If a sudden penetration of Great Britain with the truths and goods of the Church could take place, purification would largely overtop the head of Reform, and of Politics generally. Society would still consist of two classes, the orderly and the disorderly, the virtuous and the criminally vicious. But the dens of Town and Country would not subsist for a twelve-month. Cleanliness and decency would rebuild everywhere. And a crusade to the obvious sepulchre in which so much of humanity lies buried, would with shouting carry hodfuls of the real stones of the New Jerusalem into its foursquare honest homes. There are emotions about these things now; there would be affections then. All the ages would look on at these Masons, and the acclamation of the Spiritual nations and peoples, of all our good forefathers and foremothers, would be heard sustaining into super-



natural effort, in the hearts and reasons which were mounting the ladders of this edification.

All this is preparing in all sorts and conditions of men. Growing slowly under the patronage of Philanthropists, Economists, Charity Organization Societies, Vestries and Legislators, who must at present be Patrons, or the Motives would be weak, it furnishes a cheering response to the heart-needs and low inarticulate voice of a new Christian Religion, which means for man a new age of Righteousness. It will come, but as the abolition of epidemics will come, by a clearance and perpetual judgment in the spiritual and natural worlds. It will instruct the Clergy, who will be the band-masters of the New Choirs of Use. Use is essentially musical, and buildings have been said to rise by music, and Walls to obey and fall down to Music: for Music is the atmosphere of the orderly charities of man, and can make rocks move for Promethean People. There is also abundant politics in this onlook, and every human will, male and female, and little child, can cast a vote in it.

The first of Material Human Uses at this day lies inevitably in the rebuilding of Towns from the bottom upwards, so that the lowest honest and deserving men and women shall be honestly and deservedly housed. The Workhouse is a recognition of this for the extremes of infirmity and destitution.

Every class should exact it for itself of the country, and the country of every class. High up into the middle class, homes are not fit to live in. The matter is most urgent, but with an enduring claim in it that shows that it must wait upon official time. Democracy cannot solve it; for Jerry-builders are themselves the microbes of the swamp of Democracy and Do-As-You-Like, and they build the larger part of the present towns. Aristocracy has been too long in the field, and has been too busy in building its own mansions and palaces, to be able to change its mind to such new Work. Its mind is not big enough to handle four millions of people, let alone thirty three millions. There is a larger heart in Peabody than in the whole of it, Queen, Throne, Lords and Commons. It can only be said that the thing has to be done. The body that has to do it is a New Church, the New Church, in the Church. It leaves on one side the Old Clergy because the work is too unusual and not theirs. But it summons the nation, and the nations. The Church that is coming, descending, is the Church in every man and in every Clergyman, the pressure of the New Heavens through the New Earth, upon the individual and the universal conscience. The Rebuilder of the man, of the Society, and of the home. The price paid, not for Wars, but for the bungling of Wars, would

speedily rebuild London: at least would show the way, and private capital would follow and complete.

Seeley says in his *EXPANSION OF ENGLAND*, "I always hold that Religion is the great state-building principle; these [New England] colonists could create a new State because they were already a church, since the Church, so at least I hold, is the soul of the State; where there is a Church a State grows up in time; but if you find a state which is not also in some sense a Church, you find a state which is not long for this world."

Therefore as is the Church, such is the State. A Church which stops in the controversial regions of the human mind, whose human centre is not Charity, and its mind not Rationality, that is to say, which is not a perfect Revelation from heaven of Truth with the New Commands of Love in it, cannot come down into the huge practical affairs which now press for solution. The descending influxes of heaven suggest them terribly, and they are in the air; but for want of a Church which can come down to *Ultimates*, they are shed upon the Gentiles, and democracies and land-leaguers and nihilists are intoxicated and maddened by them. For if the true fire of so pregnant an age as this, is spilt, it kindles the old cracked passions, and makes the rights of man red hot, and then to large classes universal destruction

seems to be the one thing needful. Well called, Nihilism; and Dynamite is its Will. This is inevitable until there is a predominant church, Major in power if not Majority in Number, which coming past all professions and businesses, and also streaming through them all, is able to reach the hands of men and control them, and to stand within the feet of men and honestly hold them up. So that every brick deposited in the New London shall be selected and placed and mortared in by a current genius coming out of the love of the neighbour.

Once in walking down what was then Hampstead Fields with Thomas Carlyle, he opened his mouth upon the Jerry-building which is congregating everywhere, and described how he had sat or lain in a room of such constructorship, and noted the quality of the workings. "Lies in doors and windows, lies in plaster and paint and paper, lies in wood and stone and stucco, lies in the foundation, and lies in the house." He had no forecast of how to bring in the rectification. It wanted what he ignored, a New Church not born of the corrupt human will, but by truths of Use assailing it, and compelling it to a new departure. As we saw before that the spiritual world is psychological and physiological and bodily, and comes down for good or for evil to the lowest ground of nature, so now we see that the true Church is the same, and is true only

in its capacity of descending through the avenues and to the extremities of daily life and duty, there to accomplish the regeneration of the lowest or ultimate sphere.

In one sense nobody has anything to do with these things, because they only concern the common good, with some back view to particular good, but neglect them in the present *Annus Domini*, and leave them to the flood of greed which will then follow speedily, and a plague of roaring lions made wholly of well-organized Hell-Fire, to which the present Nihilism is a mere Cub, will ascend out of the Abyss.

It is a great matter for us, whether there is in the world such a New Church, or not. If there is, it penetrates to the last facts about us. It shows that every man is going to heaven, or to hell, in every act, thought and intention, every day of his life. That Christ has redeemed him, or vanquished the enemies of his Freewill, so that his will is his own for ever. That by this stupendous thing he is his own Destiny. And that there is no salvation for him by any Vicar, excepting by living according to the Divine Commandments, by shunning all Evils as sins against the Lord, and by doing the duties of his Daily Calling sincerely, justly and faithfully; and living constantly in the Word of God, and its Prayer. This is "what we may call a Church," an Ultimate Church, because it com-

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mands life, and handiwork, and the inner thoughts of the heart ; and is separate from, and ever separating itself from, the natural Selfhood and the hereditary streams of family, matter, space and time, as heaven is separate, and ever separating itself, from hell.

This is the largest Life of all, and indeed the only fountain of all Healing and Soundness.

## XXVII.

### HOSPITALS.

REBUILDING of Towns carries with it the solution of the Hospital Question: for there is a Hospital Question, and if Democracy ever gets astride of it as a stalking-horse, the Country will find that it is of some magnitude and considerable pressure. Certainly of all the inventions of Society, the Hospital seems one of the most inevitable, and yet is one of the most questionable. Who is the Hospital for? Partly for the poor and partly for the rich. Its best use is as a supplement to the Workhouse-Infirmiry, for feeding and housing the really destitute, and providing them with harmless medical comforts. Those poor and homeless ones may also include dreadful surgical cases where dressings and operations are necessities. Over and above this, hospitals are not necessities even at present; and they have disadvantages of an obvious nature.

For infectious Diseases occurring in the servant class, they are a ready resort, but not a popular one



with those whom they are presumed to serve. It is a cruel wrench for severe sickness to be put into an ambulance waggon, and carried to a fever hospital or a smallpox hospital. It is worse still when the sufferer is compulsorily abducted from home by medical decree, and consigned to a lazar house. Kindred have nature's claim to nurse and to be nursed. Lords and ladies and gentlefolks enforce the claim, and the sick-bed is the castle of the castle for them. To violate it as it is violated for the poor would provoke resistance and reprisal. This alone must make one pause, and observe that there is for the conscience a hospital question. For domestic servants, a large class concerned with hospitals, a temporary solution might be found in the selection of houses tenanted by responsible persons where infectious cases could always be received and isolated. We say isolated, but we mean segregated, for their own feelings' behoof first, and only secondarily on behalf of infection. There is as great necessity for isolating a servant with diphtheria or smallpox, as for isolating the member of a middle-class or upper-class family, but the need is not greater in one case than in the other. Too much is made of infectibility. The majority of people are not liable to catch any given disease, and are insusceptible to infection. And this is especially the case if they have a function with the sick and are destitute of fear. Medical Men are an

evidence of this ; were they susceptible in the way in which infection-prophets declare, the whole profession would be down with fevers periodically.

The Segregation of the Sick is the first postulate of nursing. There are never so many people sick at once that this cannot be effected. It is imperative on the grounds of the constitution of human nature. It is done as low down in Society as anything like free choice reaches. The sick woman and sick man have their own pangs to bear, and it is ill for them to be in a crowd of promiscuous sufferers. The uncleanness of one such state is enough in a place. If they must groan through the night, they would fain be alone in their complaints. They crave the sympathetic service of the nurse, and are jealous as sickness can be when she is distracted to other beds. Above all, it increases their burden if death is at hand for others, and they hear its processes, and see one corpse after another taken from their midst. These are the common states and sights and sounds of hospitals, and they deepen sickness, diminish the resisting powers of life, and increase mortality. The Hospital is against nature even on the animal side ; not a bird or beast but departs into solitude when it is sick, or has to die. Even the sparrows which are so gregarious and multifarious in health are hardly ever found after death ; so well do they retire in the order of nature, protesting against

being in a crowd. There are no medical sparrows among them, and yet though undistinguished thus, "not one of them falls to the ground without Our Father," a declaration that in their most private yielding of the life He has given, they are following His way.

In all houses where a sick chamber is possible, the patient should be nursed at home. To make room where necessary, *the sound should be moved away, not the sick*. This would be an obvious rule were it not for the power of the present practice which runs otherwise.

Hospitals involve, (1) The moving of the sick, often to long distances, with the fatigue accompanying such removal. (2) The fear of people in the houses along the route. This amounts to a scare oftentimes, and especially opens the bodily health to attacks of whatever disease may be in the air, or in the imagination. (3) The stacking of sickness into great yards and granaries; the hospital buildings with their dead-houses, ultimately representing a dense saturation of contagion and acute virulence of infection immeasurable in comparison to all the cases considered singly. The disease gets a long pull, a strong pull and a pull altogether upon the town and the neighbourhood. (4) It exists in concentric rings around the hospital, denser the nearer to the hospital, and more sparse in recession. This has been noted and proved in the Fulham Hos-

pital, and no doubt could be also attested in the Hampstead Hospital. The Medical Mind is here the Macrobe of an enlarging Epidemic. (5) The mortality in Hospital is much greater than in private homes; greater even than in the wretched tenements of the slums. Hope wanes for any poor man as he is transported to these purlieus. (6) The doing of all this with full knowledge of what it means, produces the mind of routine in the attendants, and death is reckoned with as a fixed percentage which is willingly paid by the official staff. (7) The patients who escape are necessarily steeped in the drench of the infection to which they have contributed, and bring it back to their neighbourhoods, possibly to produce fresh disease. These remarks apply especially to pest-houses for contagious and infectious diseases.

Where removal of a patient is absolutely imperative, as it will sometimes be in the cases of servants where there are large families of children, the system of a private lodging for each patient may be easily managed. If the Hospital Saturday and Sunday Funds were diverted to the regular institution of such lodgings, the case would be met. They would not need to be very many, because almost all, even the poorest cases, would be treated at home. Thus the risk of disseminating the disease would be measurably diminished. As a rule, only the susceptible catch diseases, and the

immense majority are insusceptible. But the greater the area of Fear the wider the susceptibility. The violence and agony of removal are causes of Fear. Vaccination is both an effect and a Cause of it. But if the fearful are allowed to change their quarters, and the sick to lie where they are, the quiet tolerance of unpleasant circumstances does much to encourage relations and neighbours. Of course some nursing must be given, but less at home than elsewhere, and charity will not fail to supply the stricken houses with nutriment for all their inmates better than they are accustomed to.

Therefore in the interest of healing, all large Focuses of Disease such as hospitals, should be carefully considered with a view to being closed as speedily as possible. They are not beneficial to the poor, who would survive into a lesser mortality if they were abolished. They feed panic in the middle and upper classes, and extend the diseases of the poor upwards. They keep the mind of the country fixed on epidemics. The subject of their abolition is a new one, but it will have to be entertained.

Passing from Pest-houses, we are confronted by the larger question of the general Hospitals, especially those of the largest Towns, which are also resorts of Students, and avowed Medical Schools. The *ultimate* reasons for the existence of these are non-apparent ;

though they have such a firm footing in social habits at present that they could not immediately be dispensed with. They ease Society of some disagreeable burdens, but perhaps not in the best way. The conscience is a little dead whenever it consigns any one to the undoubted warmth, cleanliness, fine food and assiduous nursing of a hospital ward. These things are good bribes to benefactor and benefacted, but they cover ugly facts. They cover a compulsion upon the poor, and a lesser chance of life than the poorest private practice shows.

First eliminating contagious diseases from cases in hospitals, and secondly all physician's cases, which should be treated at home, there remain accidents and surgical cases. Both these classes are eminently unfit for hospitalling. Both require to be segregated from other accidents and other surgical cases. Hospital gangrene and hospital fever, in one form or other, smoulder and moulder where many broken or mutilated persons are in close proximity. The needful antiseptic is segregation. This was not understood fifty years ago. The writer, then a dresser in the Newcastle Infirmary, remembers one case which powerfully impressed him: that of a poor girl, one Rachel Sexton, who was an in-patient during his pupillage. She had been extensively burnt on the left hip and adjacent portion of the abdomen, and lay on her right side, with

the left limb drawn up and almost immoveable. She was in the Hospital for months, it may be for years, and underwent many martyrdoms. The sore, as large as a sheet of ordinary note paper, resisted all attempts to heal it. Every few weeks a well-meant but sometimes terrible new dressing was invented for her. Once it was all painted over with stick lunar caustic : and this before the days of chloroform. I do not remember her fate, but it was not healing and recovery that were ahead when I ceased to dress her, although the sore looked clean, and there seemed no reason why it should not heal. What she required was a hut on a moorside, with a mother or sister beside her, as much sunshine around her person as could be had, good food, oil and wine, and absence of escharotic burnings and sick remainders and exhalations.

It is certain that the public health would rise if there were no *aggregate hospitals*, but instead of them *segregate hospitalities* for the sick. The sphere of hospitals poured out on the air of large towns is a distinct factor, a macrobe, of disease.

We asked the question, Who are Hospitals for ? To the former answer must also be added, For the Medical Profession. On this account they house two different sets of objects, Patients and Students ; indeed three, for Professors must be added to the statement. The patients want mere treatment ; to get well as soon



as possible ; or else perhaps to have a rest in hospital, and to get good in that way. The Students seek education at the expense of the patients. No patient would desiderate a public meeting once a day of Physician and Class around his bed, but it is the condition of his inmateship. Least of all would women patients tolerate this if they could help it, for it involves nameless examinations by crowds of raw hands. Women's hospitals stand first on the list for absolute *cloture* by the public conscience. The Professors, Physicians and Surgeons, seek prestige, and entrance thereby into the largest planes of practice ; also lectureships, and the initiation and dominion of medical politics and creeds. These three objects and ends, running beside each other, but in sharp zigzag lines, are distinct, and the medical interest has scant commerce with the weal of the patients. Of course the medical men do their best from their point of view ; they are no worse than other classes of officials ; but the point of view is a stereotype into which human interests can with difficulty mould themselves. Procrustes measures the sick bed, and also measures the medical practice and the sweep of the Surgical Knife ; and indeed the oral instruction and the whole mind of the student. That is to say, the whole thing is a false system.

It has with it two "chambers of horrors." First, the Dissecting Room. This is a necessity of medical

education, and it were to be wished that where there is any disposition to a knowledge of the body, dissection to some extent should be resorted to as a branch of general culture. To Clergymen, Physicists, and to all the class of thinkers, and observers of nature, it would be invaluable. It must be a high part of the knowledge of phenomena to mental and physical students in the future. The tenement of the soul bespeaks the soul to those who can read it. The lines of the body demarcate and illustrate its states of health and disease, and make every man a physician *pro tanto*, and a jealous guardian of his own soundness. But this has nothing to do with dissecting rooms in hospitals, where they are out of place, and are chambers of horrors. The atmosphere of them is loathsome to patients, and the hands of students fresh from them are unfit to touch the sick in the wards. No washing will clean them. The dissecting room belongs to a different arena from the sick room; to hard abstract studies of organism which have no direct connection with therapeutics; and which are in the last degree repulsive to the sick poor man. It is an inevitable part of the present hospital system, because that is founded upon an idea of medical education, and dissection is an important part of medical education; and it is a deeply founded conceit that medical education is to be got upon the poor. So the poor and the

demonstrators and the dead bodies and the students come to be grouped into one building.

The other "chamber of horrors" is the Vivisecting room, the room of Research, Biological Study, the Physiological Laboratory. To denounce this ancient and modern *infernum* is not in place here; but only to point attention to its adjacency to sick men's and women's beds. We do better than in France; *perfidæ Albion* does not allow the patients to hear the cries of mutilated animals all night from the windows of the wards, yet the animals are in the hospital and undergo their undergoings there. The Cat-Massacre of St. Bartholomew's stained the large edifice with blood. Perhaps the patients did not know of the deeds; so much the better for them. But the hospital reeked with them, and has reeked ever since. No water can wash them away, or wash the unrepented spirit of them out of the Hospital Staff. But the only point insisted upon here is that the "physiological Laboratory" is not included in the logic of tenderness to sick rooms; and that it should be cast out of their boundary. If poor patients as a rule could know of these things, their hearts would be sick within them; and if it were brought consciously before them that the vivisecting men are their physicians, they would have little faith in the benevolence of their prescriptions. In fact, hospitals would be deserted if the people knew what

things are done in them under the pretext and in the name of healing.

Another institution which must be considered is the publicity of surgical operations in the theatres of Hospitals. The lawfulness of this has probably never been questioned; so thoroughly have the rights of patients been subordinated to the claims of education in Surgery. And yet it might appear as if extreme privacy were dictated for those who are undergoing the knife. Why should a poor man be cut in a crowd when a rich man has only the needful surgeon and assistants? That students may see! Has the operating theatre no additional horror because of the curious multitude there? If it has, the multitude ought not to be there, if the poor are in consideration. The patients are quite secondary. Perhaps some conscience to be evolved from the New Christian centre may sweep away public surgical operations as it has swept away public executions; ay and also public openings of sick beds, female and male, to streams of students. The sick nobleman with the stone may have it slide into his heart that he will not endow for the pauper with the stone a method and publicity of cutting which he will not tolerate for himself. And what if the poor man turn insolent, and insist upon privacy of operation for himself? These things, and more, are in the air.

The Net Result of the Hospital System is, that patients have no rights of their own when they enter it. They are food for medical and Surgical education, and medical and Surgical dominion, and have to submit to the conditions of these whatever they are. And so long as hospitals last, this will hold good. But strange as the prophecy may appear, they will not last.

What then is to become of medical and Surgical education? For there must be such a *curriculum* attainable if medicine and Surgery are to be Arts and Callings.

First as to Surgery. Few are competent to practice it, and perhaps few feel a strong vocation to do so. But where there is a vocation and a genius, with study, culture and opportunity, Surgery is not more difficult to acquire than other arts. Its alumni, added by permission as assistants to operative Surgeons, may attend every operation that is performed; but not in crowds, or theatre-wise. The rich want surgical assistants as well as the poor, and must have them. There would be advantage in this student-attendance on the rich, for at present there is one knife for the rich and another for the poor. For the rich the observant student would note that some operations were discommended altogether, and that the rest were done on the simplest possible lines; and that the patient knew beforehand what he was about to submit to, and did

not find himself *minus* his parts without his leave. He would note if a rich man were chloroformed for a wound to the eye, that the eye was not abstracted bodily by the knife without leave given, as it hath been abstracted in the case of a poor patient whom I know.

And here, though it be a digression, the consequences of SHOCK may be alluded to ; for SHOCK as it ought to enter surgical conscience is now an unconsidered trifle. A surgical operation is a shock, often of an immeasurable kind. The writer has often heard patients express that they have never been the same after a shock of the kind. The amount of life has been lessened by the sudden violent lopping of a part of it. Of course this cannot always be helped ; but it is a conscientious barrier to the performance of any operation that can be done without, and to every operation that is of proved uselessness in other cases. It seems a fair rule, to put up wherever you can with natural injuries, and to postpone the knife until nature herself, and not knife itself, cries for it. There is generally no hurry in these doubtful cases. Try to avoid operations, and you will often succeed.

As to surgical operations for the poor, they can be done at home, or in lodgings provided for the purpose ; and student assistants can attend them of course.

But the majority of medical men, as at present, will have little concern with surgery, excepting as

regards slight cases; respecting which they will pick up sufficient knowledge in their daily training and avocations. It will be a gain to them not to think that they may undertake cases beyond their skill. For the sake of a certain roundness of knowledge they too may occasionally seek admission to operations if they will. As it is, however, all important cases go past them to professed Surgeons.

So much for a better surgical education than can be had in Hospitals. In the privacy of it every stage of an operation can be carefully watched, otherwise than in an operating Theatre, where the student is at a distance from the Surgeon. And he will notice the superiority of the healing process where cases are not poisoned by the Spheres of surrounding sickness.

A sacred condition of Surgery is that it be really the last resort of treatment; the *ultima ratio* after every other means has been exhausted. The Knife-man and the Trephine-man is the Executioner in disease: woe be to him in the long run if his Verdict and his Axe and Block precede a Fair Trial. This means that he must be able and willing to employ every method first before proceeding to operation. Be the means orthodox or heterodox, loved or hated in his clique, he is bound to know them, to have studied them, to have learned their experience not in the school of pooh-poohing, to dare to command their trial, and to wait upon its



results. The whole circle of things that promise or gain any success in healing without operation, must be acceptable and welcome to him. Homœopathy must be no bugbear to him. In short his knife must be regarded by himself as a melancholy autocrat, which every executioner ought to be; but the way to him barred by all the gentle and merciful arts of Medical Religion; and the plea and practice of everyone of these must be entertained and tried before any man's flesh and blood are given over to the Steel-Shylock. The very reverse of this is the case now. Gentle things are at a discount. The Knife and the Trephine march to battle against the body; and their butcher's bill is usual and tabulated, and coming under *secundum artem* excites no remark. But this also can not endure.

Passing to medical education, we have to consider how much is got by "walking the Hospitals." Some things are got undoubtedly. To live for a time in the aspect of multifarious diseases, familiarizes the student with decisive treatment dictated by unquestioned Professors. Orthodox rails of Therapeutics are mastered and travelled over. Rare cases are seen. Autopsies are more frequent than in private practice, partly because death rates are greater. Experiment is more free than in private practice; it can be done *in corpore vili* more easily than *in corpore mediocri*, and

much more easily than *in corpore nobili*. A doctrine of the Profession is, that a part must suffer for the good of the whole, and the poor, lodged, fed, nursed, medically comforted, and experimented upon, are the stalled oxen who feed the genius of the Physicians, and thus the health of the community. So that in Hospital the student can see many things that cannot be seen elsewhere. And upon the most uncertain of all the Arts and Knowledges he can hear dicta the most absolute which subsist through the eternity of a session.

Hospital Practice in its rigour is a comparatively modern foundation. It has for the most part superseded the five or seven years' apprenticeship system. The student is placed at once in relations with a Hospital instead of serving with a medical man. A shorter training of a kind is ensured. It is good not to lose time, but graduation of time is not necessarily loss. The old system may fairly compete with the new in the production of eminent men, and if that is the case, the rank and file of the profession as practitioners will not be judged behindhand in the competition. Fifty years ago the medical man was much less "smart" than he is at present: he has a hundred barrels to his gun now for one he had then. But all the question is, whether he is more efficient at the bedside than he was then. He *is* more efficient. The main reason of this is that the *public* has possession of

another medical practice than the Orthodox one, and coerces him into some recognition of it: the public has and practises Homœopathy; and drugging has received a blow from which it will not recover. In quailing before this fact, he becomes perforce more harmless, and to this negative extent more efficient. As a poor Prime Minister may ask in a very low voice what the "Irish Ticket" will say to a Bill, so the Medical Dignitaries are obliged to consider what the homœopathic mind will say to a violent prescription. They dare not administer the full virus of healing except in Hospital.

The transference of medical training in great part to Hospitals has had many results. It has powerfully contributed to organize the Profession for offence and defence, so that no body is more powerful excepting the Clergy. It has helped to make it into a State Department. Hospitals are its real dignities and its benefices, and command the Royal roads of practice. Orthodox Opinion is issued from their mint. They are the Great Clubs and Blackballing machines of medicine; the active powers of which Royal Colleges are the seats.

Are they good nurseries for the student class? They are the Strongholds of Medical Prejudice, and every year provide it with field-days. Is this good for young minds? They teach and preach a systematic

contempt of those modes of practice which are most benign. Is this good to hear? They permit and condone experiments on the poor which are well-nigh mortal, and which are not performed on the rich, and whose lesson, seconded by the cry of the country, is, desist for fear the Law takes hold on you. Murrell and Ringer and Nitrite of Sodium are remembered here. Is this profitable for students to see? Moreover we may fairly say that but for hospitals, Vivisection would never have been perpetuated and aggravated as it has been; or defended by the unanimous voice of physicians and surgeons; and ordained into Handbooks for students. Is this a result to which the young mind, easily amused by cruelty, and trained to it, should be brought up? These things are not remediable; there is no human chance that they will abate. From the Hospitals they are deeply inculcated into the Scientism of the Age; a wide inoculation into, and through, a large body. What shall the End be?

The End will be the end of the Hospitals. But this may be a long way off. In truth, private medical education, a more thorough application of the old system of pupillage, with no hospital-walking at the end of it, would supply the want: and as the instruction would be in the contract, the expenses of residence near the Hospitals would be handed over to the

medical profession throughout the kingdom. Engineers can be educated in offices, and in field work which is their country practice, and why not medical men? It is, however, of no use to forecast the future in medical education; it will grow, and is already growing. One thing we may see. That *Medicine will become a much more private and homely calling than it has been.* The State will wish to part company with it in consequence of the hampering it has brought about by its interference with the life of the people, and the serious questions to which this has given rise. It also suffers many things from many Physicians. Medicine will cease to be a public power, and circulate quietly and more usefully in the ranks of the people. In great part, by the closure of its eyes and ears to the best instruction's it has been unfaithful; and it will take that lower place which belongs to it. Its bodies will be dischartered, and it will be in a healthier state when it has to depend upon its own mere respectability. The Doctor will be like the Tradesman, valued for the excellence of his wares. There is more Medical Genius to come out of this than out of the Thrones, Principalities and Powers of Orthodoxy. Clubs and Colleges make high dead levels by which the lower people are oftentimes less affected than the top. They stand upright with heaven before them and above them, while the great ones are recumbent on the luxury of their power.

Some years ago the writer published a Tract entitled *A FREE STATE AND FREE MEDICINE*, in which the separation of Medicine from all State Control was recommended, and the consequences were shown to be emancipation from the thralldom of a pernicious Orthodoxy; the constitution of the present medical bodies on the basis of a liberty which is the life in other callings representing Arts and Sciences; and the bringing medical practice within the scope of penal law, which it now evades by its inveterate rights of doing what it likes; these rights being virtually conceded in its charters. M.D., and M.R.C.S., make deeds lawful which are penal in Herbalists and Quacks. This is not fair. But the only way to rectify it is to allow all persons who choose, to practice; and to take the consequences. But see the Tract. The thesis appears to the titular mind so monstrous, that it will be rejected at once. Yet it is the Consummation to which Physic is tending. And when it happens, the people will choose their medical men with a scrutiny tenfold more rigorous than now; not by diplomas only, which will always be of communal value, but by character founded upon harmless and efficient skill.

As was said before, the details of this great unbuilding and building cannot be given; the unbuilding has for the most part to be done first, and the new calling

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which emerges from it will be rudimentary in the beginning. The question of the limits and good of lecturing, of the limits of dissection, and the adjustment of what will then scarcely be a Profession, so much as an Art-Practice, are matters for the future. We spoke of the rebuilding of all the shameful and dishonest districts of towns as intimately bound up with the medical transformation. In that rebuilding the needs of sickness will be largely considered, and sedulously contemplated ; and a portion in tenements will be provided for inevitable disease. The Hospital will be the home. The perfunctory visits of Royal Medical Men to the poor will be dispensed with there, and younger and less showy persons will do the work, and eschew routine. The genius of medicine will grow thus, where it cannot grow now. It will have lost the soil of audacious experiment, excepting where the rich crave it.



## XXVIII.

### THE QUICKENING AGES.

‘ LORD ! How long ? ’ is a question that comes continually to those who are earnest and eager in endeavour to abate public evils as they entrench themselves in one apparently impregnable position of power and success after another. There seems no limit to their hosts, no bottom to their cunning strategy, and no end to the background of their resources. This is a very human view, and entirely justified on the surface. Evils, especially when they are endowed and established, and enthroned upon the state of the people, have those great Factors, the Devil and Satan, obviously at their command ; recruiting serjeants that never fail for their purposes on earth.

There are, however, new hopes in these which we call the Quickening Ages. In our time many thrones of wickedness and injustice have been destroyed, and the old stone fortresses and new mud-fortifications belonging to them have been not impregnable to the roused legionaries of the Power who makes for

Righteousness, and who gives Perception and Courage and good military judgment to those who are adequate to His work of Riddance. Slavery has fallen in all the civilized world ; and considering how strong and pleasant slavery is to the enslaver, in a time incredibly short. Moreover, all despotisms in the same area have been mitigated, and are gradually, and quickly, becoming drawn within the temper of the nations ; so that their nature and capacity for free action is less and less infringed. If the people will be military, and childlike to a paternal Government, they yet have the key of the situation more and more in their own hands. This implies, under many heads, that old things are passing away as fast as the human mind permits.

Yet the process seems so slow, and life measured against that total reformation which some persons unthinkingly would precipitate is so short, that the Oh ! Lord ! How long ? recurs again and again.

There is a spiritual reason for the quickened pace of events, good and evil, at this day. It lies in the spiritual world itself. The decay of the Christian Church through eighteen centuries, was the cause of the stoppage of public regeneration, and of the great and long triumphs, and fixations or enthronements, of unrighteousness. In all departments it had become chronic, or to use a common State-word, historic. We

explained above that human Society consists of two parts which stand to each other as soul and body ; namely, Society in the natural world, and society in the spiritual world ; and that when decaying nations and peoples die in their generations here, their forces or personalities are converted after death into spiritual, corresponding to worldly, societies. In ages of declining and dying virtue these sit upon the earth, as the Great Harlot sits upon many waters. When they would actually suffocate the natural peoples and the natural mind itself, a judgment takes upon them, and they are cast down into appropriate places called the Hells. Up to the middle of the last century, these evil orbs of nations and peoples had gathered and subsisted in increasing volume and pressure, mighty compared to their roots on earth, since the commencement of the Christian Era. They were removed by a divine judgment. Since then, no such gatherings have been permitted, but the process of judgment is more individual, and so far quickened, that each soul is passed on to his final abode in about one generation, or thirty years. This makes the pressure of evil upon the earth to be weak and thin compared to what it was a hundred and fifty years ago. Men are not regenerated by this unless they themselves choose, but the good gain more power, and their light and love are increased ; and the wicked are more segregated

and individualized, more forced to resort to their own unaided minds, to hatch pretexts and scientisms, and to assail by hypocrisies, and pleas of selfish utility. The process that has gone on above the world, repeats itself by induction in it; and enthroned evil societies on earth, historic though they be, begin to sense a coming paralysis, and to quake with the presentiments of dissolution. This explains much of the position in these remarkable times, when every eye that has any speculation in it sees that all things are being made new. The very Atheists, each for himself, adopt the Scripture, Behold, I make all things new.

The thing that is happening is, that all institutions which band men together, and carry out the decrees and judgments of men, are summoned one after another to a divine Court of Law, to give an account of the Good that is in them, and to receive exact sentences of perpetuation, renewed lease on earth, or dismissal and abrogation, according to their merits as promoters of good or evil. The influx and influence of Heaven are the deep concernment here; and the cleared, enlightened and rationalized consciences of men are safe universal suffrages under the Greater Power. These are the Factors of the changes. A new religion descending, and a new democracy incapable of agitation or passion; full of clemency to good old things, but steadily forcing their renewal in the spirit of Righteous-

ness. The process is to a great extent one of individualization, in which powerful individualities will stand out with new emphasis. But individualism will not be able to weld together for any great length of time new Institutions of the same fibre and dominance as those which are passing away. The New Social buildings will be lightly built and transitory, waiting upon their fitness to ever new epochs.

The loosening of the old fabricks sets free multitudes of disorderly persons from the bonds which have held them in, and they form a common rubble or ruin, pulverulent, and penetrating all classes. The spirit of the Time, the *Zeitgeist*, the new declaration, "Behold, I make all things new," catches these atomies also, and they work like ants and ant-hills to carry it out. Their interpretation of their New City is the pulverization of the Old. They are mistaken for a Democracy, but there is no united people and no Kratos with them; they are seeds of anarchy, and nothing else. They have great vogue, you cannot call it Rule, at present, and like Thor, the Miller, are pounding away at all old things. They have their function in pulling down, and are also functioning in pulling themselves down. While they work against Institutions and Establishments and hierarchies in the outward, and especially against Property, another subtler set of disintegrated ones are at work against the more inward

edifices of conscience, principle and doctrine, making these new by reducing them to atoms, and making clay of the atoms, and new consciences, principles and dogmas out of the clay. Protoplasmic clay consciences ! These refiners are unconscious co-workers with the former sort. They would fain have their dust stand as temples and palaces and cities, and look like the old granite ; yet they are nihilists at heart, but sensual and good easy nihilists capable of evening dress at rich men's tables. Essentially, however, they are annihilators, dynamiters of souls, deliberate destroyers of the organs and works of God in Man, and *Hostes Humani Generis*.

In truth, whoever falls out of the old property, conscience, justice and truth, and decides against the New,—which he does by denying the Kingdom of God,—is virtually of nihilist tendency, whether he be an abstract scientist pleading passion for truth, or a demolisher and destroyer of Town-buildings pleading patriotism. He makes Self and himself the measure of what ought to be and shall be, and his wrath becomes the way, the truth and the life of his intended world. This is the destruction of the greatest things by the least, and if it were permitted, would be a Dynasty of Vermin upon earth.

The new democracy, upon the existence, regeneration and stability of which the future well-being of all

countries depends, is separable, and should be evermore separated, from the ruined and ruining Ochlocracy just described. Its relation to the latter is that of a healthy body to its perspirations and grosser excretions. These require to be got rid of, and then they too are of health ; but if they are retained, and mix with life, or in any way interpenetrate it, they become diseases. Like passions, if they are religiously purged down, they are the fires of life ; if they are dwelt upon and associated with for their own sakes and pleasures, they are ministers of fiery destruction.

If the democracy can be purged of this base stuff which often usurps its place and name, a great safety will be achieved in impending changes, and the country may be able to let justice and judgment flow through its institutions, habits and possessions with regenerating effect. For then democracy is the complement of aristocracy, which rules in its freewill, and teaches, guides and reinforces it. In that case, change is benign, and newness is national refreshment. Such a democracy is especially "faithful in the unrighteous Mammon," and will be trusted afterward with the true riches. Our national heredity is full of old evils, strong, persistent and persevering. Our institutions embody them, and also abate them. Our properties are handed down perhaps from unjust progenitors. Our honours and coronets are worn by unworthy



brows. The just democracy, dealing in an acute and tender conscience with all this Mammon, will not seek to expropriate it, and make a new departure of anarchy in Mammon,—giving restitution to no owner, for neither other man or nation is extant to own,—but will press Mammon into the public service, and give the Old Adam a lesson in the New Adam, and exact of him the dues of living in the Nineteenth, or the Twentieth century, as the case may be; new and different dues for every age and country. But the democracy will not endeavour to kill the heredity of his country, of which his own evil heredity is a part, and upon which that heredity depends for its state of existence.

Without this regenerating, and then regenerative, democracy, the broad human seedfield of Newness would not be cultivated, and would bear none but wild crops. There would be no time or space for the righteous wants of society to live in. For each free class is an opportunity and a world in which the free class above it should breathe and operate. The democracy is also the scientific elemental power in the new Society; moved from above, the Alchemist and the Laboratory of experiment by and in which the social gold, the social Good, is to be made. Its ever rising formulated wants are the vessels of this constantly transmuting chemistry. Where there is

no true or regenerating democracy, but instead of it a Chinese materialism, the wants of the masses, excepting for bare existence, are unfelt even by themselves, and the public will lacks feet to move with; and advance towards the better issues is impossible. These are conditions under which the modern world lives; and answerably to them, in the divine Providence, democracy is coming to be a universal fact and demand. It is instructed at first by demagogues; who trade upon its real wants. These self-seekers can be put aside only by a best class, an Aristocracy; whether of birth and title, or not; who, Gordon-like, will gain the acclaim of the democracy, on the terms of furnishing true light, and the commanding example of devoted lives.

Nothing is as fixed as it looks. We see traditional Institutions, banded together not for good, but are warned that no attack upon their respectable evils can be successful. Such institutions, like other moral things, cannot stand still, but are either getting better, or if not already curbed, are getting practically worse. Being attacked, always by a democracy outside them, they are more banded than ever, and become disciplined hosts. The banding is their present strength. It is their weakness also: it pens them in so that when God's good time comes they can be captured in the main body, and be interned after

their munitions are taken from them, where they work no further wrong. The banding also previously makes them into ironclads against which common sense and the public conscience exert no reasonable force of appeal: in which case they are judicially blind, and their pretexts of strategy are warfare of a past generation; knives and cross-bows against rifles. They are Jericho walls waiting for their last Trumpets.

In the Gospels the great Professors were assailed by the Lord Christ. The Divinity, the Law and the Physic of that day were rebuked. His voice sounds on through the centuries, and the same culprits stand before its tribunal. And now they are face to face with it in a new democracy which is within striking distance of their hearts. This it is which makes the battle not hopeless, and the probable issue not so long in coming. Take the case of physic as a material and typical branch; and take modern Surgery as its supreme resort, into which Physic is more and more resolving itself. The facts of this are patent, and blatant. The Hospitals are especially operating fields. What is called Vivisection when done on monkeys, dogs, cats and rabbits, passes into Hospital practice, and is called Surgery then. Kidneys, stomach, lungs, brains, are cut into as never before, with a view of "saving valuable lives." Crowds of students eager to

witness operations traverse the hospital wards, and it is fair to think that the look of them is as terrible to the sick and the dying, as wolves or vultures are to helpless sheep. Things are done every day which the operators would not practise upon their own wives or children, and which they would not undergo themselves. Things are done upon children dying of diphtheria, where death is certain, and where it is made doubly sure by the knife. The gaze of the surgical crowd is fed by the sight, and they hunger and thirst for more, and long to do the deeds for themselves. And they will do them on an increased scale if they are allowed. The bloody tyranny of the conscienceless knife reigns in Hospital Practice; the Orgies of wantonness upon the weak, the defenceless, the stall-fed and the imprisoned. It emerges thence with sure advances over the general public. By the complicity of nearly all medical men, it is ten-thousand strong in London alone; and where is the Use of attacking it?

There would have been no use a century ago: now the attack will be delivered, and will succeed. And this, because there is a Democracy outside these practices, and only requiring to be instructed about them. For Democracy may be defined as a free body with powers which outlies the field of any particular class of Experts. It is always the criticism of gross

good sense upon subtle reasons and pretexts, and brings them back to a human and humane standpoint. If a surgical man is requesting to trephine my skull and to cut my brain in order to cure me of my bad headaches, the ignorant democracy in and around me begs him to beware, and look to his own brains, and also to his heart, as organs that need curing first. Let him take the cruelty-beam out of his own eye, before he attempts to deal with me or mine. This is what democracy will say to Hospitals, and here it will question their existence as public services; and then it will plant its feet further, and see that public medical and surgical education are a fatal mistake; and a death of that most private calling, the Healing Art.

But the point is, that this gentle regenerating Democracy is all-powerful, as soon as it knows it, in even so great a case as this. Properly instructed it can move the State, in which all these evil corporations have impacted and imprisoned themselves. In no long time, as Surgical Events are marching, there must be a Royal Commission to ascertain what things are done in those charitable Institutions called Hospitals. Nurses can be called, and can tell much. The operators themselves can be forced to divulge their surgical Life; they can be vivisected by the surgical apparatus of truth at the instance of human

good. Patients can be called; mutilated people; raised from half-graves by the thousand in this metropolis alone; "valuable lives saved." The dead cannot be called; but the dead are not dead, and will come without calling through influxes powerful beyond calculation. The operating staff will not be able to say, "Thou canst not shake thy gory locks at me, and say, I did it." There is a privacy where even the operating staff will some day reckon with their ghosts. After the Royal Commission; or after many Royal Commissions! For a democracy which has cows' eyes and sheep's eyes to-day, will have hawks' eyes to-morrow; and the eyes of eagles in full swoop from crags in God's later time.

It may be left to the connoisseurs of other professions to expound their inward conditions to the New Ages. Each calling is summoned to a judgment bar; and all officialism with its sluggard ways, as the public Gout of society, will be in the dock as *particeps* in every case. For quickening is a spirit of the whole time. I heard of a Factory where the Master has put up the word, NOW, in office and Workshop. The divine Master has pronounced NOW for every department of Life and Industry in these Ages. He has cleared the way for the fulfilment of Now as an answer to the petition, Oh! Lord, how long? To meet the case, the evil background, the

perilous antecedents constituting the heredity of man have been diminished and forgiven, and the human genius has been increased in the same proportion.

The Judgments of God are a matter of plain Biblical and Catholic Teaching. In the Old Testament they are in continual record as affecting the Nations in its Dispensation. The Jews and Israelites were in their Assize throughout their History. So were Egypt, Assyria, Moab, and the surrounding nations and peoples. Divine clearances have always been recognized in the Christian Church as occurring whenever the fullness of times comes. They are in operation now, and have been brought to experimental and rational knowledge in the records of Commissioned Swedenborg. They are not isolated events, transacted only through the bowed Heavens, or in the spiritual skies. In the apparent part on earth they are committed to the men and women of this world. Also it was so of old. The Assyrians and the Babylonians, the Egyptians and the Philistines, were the ministers of Judgment to Israel. The modern executors may be more benign; for they are a universal democracy which wisely minded, and led by a rational Church, may transform whatever is capable of transformation, and reform and regenerate without destroying. But the Newness and its Simplicity will be utter and surprizing. Indeed there is no



Newness in destruction: it leaves all the old elements to seek a lower level and exert their old influences there. But conservative revolutions produce a real newness, for in them society is born again. Therefore when the Lord says, Behold I make all things New, it implies divine reconstruction of all things; for there is no modification of the all. It also implies that "the former things which pass away," in this sense are not things, but the creatures of an unreal world, permanent for those who inhabit it and love it, yet not creations of God, but genderings of the evil selfhood. Conservative revolutions are all those changes however great or sweeping, which abolish evils great, or small, and pleading truly a higher human good, leave man more free to work out his own salvation by the regeneration of his private and his public life.

The test of these conservative revolutions is, that they march in utter obeisance within the lines of the Divine Commandments, neither robbing nor murdering as they go; in short to use the spiritual Word applicable to individuals, that they shun all evils as sins against the Lord. Such revolutions are therefore the direct offspring of the New Church and its conscience: and they are as perpetual and incessant in a public sense as the regeneration of mankind which is daily represented in them. They are

perpetual confirmations of man's Freewill, and perpetual enlargements of his liberty of action. In contradistinction to clans, cliques and professions, which will gradually melt away by conservative revolutions, the fruit will be a renewed Society, full of those rare people, Individuals, with human love, not class-love, reigning in all its illuminated leagues; and with the light of justice and judgment as daily law. Hope for every oppressed human interest may well be born of this consideration. In these quickening ages no one of the great patent oppressions will last long. The night accumulates upon them, and their cold is strongest and their victims are weakest, and they beat their blackest, against the dawn. But the swift dawn comes, though not for them.

## XXIX.

### BRAIN-SURGERY.

THE uses of Vivisection to Mankind, and also to animals in promoting their health, are commonly dwelt upon; and the plea of "saving valuable lives" by surgical means suggested by vivisection, and by drug-experiments in hospitals, is urged in justification of animal and human torture. One answer is that many suffering people had better die than be saved on such terms, for it is a mutilated mockery of salvation. Many of the lives are in no way valuable except on the immortal side, and to the tender conscience of compassion. Were there solid faith in another life after the putting aside of the diseased or deformed body, men would be less willing to be mutilated on the chance, generally the small chance, of prolonging the present existence. It is surely better to die than to be trephined on a hypothesis of cure, and to become a wretch with an uncased brain, invalided beyond all pity. It is carnal materialism in the people that brings them under the dominion of such things:

every pulpit ought to teach the faithful that natural death is a friend in this sense also, that it emancipates mankind from material surgeons and doctors. If it cannot be seen by every one that vivisection is a naked diabolism, and that discerning through its ensanguined animal eyes the things that the God of Mercy and Purity has ordained and made is the most absurd of expectations, let the real truth be proclaimed by the counterproof of gross results. Ferrier has engendered a book on the brain by cutting up the living brains of innumerable monkeys and other animals. One result he has attained is, to map out on the surface of (monkeys') brains what he calls the motor centres. He professes to show that a given part of the surface answers to muscular movements in one part of the body; another part to movements in another part of the body; the whole brain being represented in the movements of the whole body in detail. This is for monkeys. What comes of it? If you have a persistent pain or loss of power or other distress in some part of your body, and if you are strictly monkey-made, this comes of it, provided sharp drugs and chemicals do not relieve you. The pain indicates mischief at the corresponding "motor-centre" of the brain. It is easily assumed to be incurable by ordinary means. Surgery is now invoked with its trephine. The trephine is like a large cheese-borer, but

with a circle of saw at the end of it. A flap of scalp is cut and laid back, and the skull is exposed. The trephine is rotated upon the bone, and saws through it. A round piece of it the size of a shilling or a florin is removed. If nothing is found immediately, the membranes sacredly guarding the brain are cut through, and the brain is *explored*; and if thought necessary, the original saw-hole is enlarged. This field of work is called Brain-Surgery. A late case of the kind in which a tumour was found, but not where the monkey-physiology indicated, was vaunted as a "valuable life saved," although the man speedily died of the operation: and if he had not died, he would have lived a shamefully mangled wretch. But he did die, and is to be put on the balance-sheet of life and death, as a life destroyed by surgery. There can be no statistic of such destructions, but they are many. It would be better for humanity if Ferrier had not mapped out his motor-centres: for each of them is now the field and playground of a trephine. Moreover, the truth of the case may be got by godly physiology, and induction from human symptoms, and has been so got; but cannot be gained from violated monkeys. And thus elicited it will never lead to surgery; but to mild treatment where anything can be done; and to the due preparation of the patient for death without mutilation or torture where the

malady proves to be incurable. That is no artificial evil, and may be accepted as God's decree. Were all the motor-centres known accurately where at present they are known only by monkey-inference, the result of knowing them by humane insight would be *toto celo* different to the result of knowing them by vivisection. In the latter case monkey-vivisection would lead and does lead to human vivisection; to innumerable loop-holed skulls for science to look through at the "motor-centres" of "valuable lives." In the former case the adequate humane genius would lead to humane always comprising religious treatment; and to a preparation for the inevitable which carnality and materialism despise and abrogate. In a word, the Surgery and Medicine of Christian Insight are real Healing: the Surgery and Medicine of Vivisection are a broad abomination which derides religion and conscience, and especially and most profanely when appeal is made to these holy things; and they are a murderous Cruelty planted upon the fears of an unhappy people, with no limit but their credulity and helplessness; and with no restraint in the operators better than the fear of the gallows.

When the mind and its motives in their natural organ, the brain, are systematically put to the knife, it is time for the stones to cry out. Be not therefore surprised that such things recur so often in this book

painful to write. For it is all about good and true methods of knowing and doing, and evil and false methods. And Vivisection, with its retinue of treatments, deserves its gibbet, where it has its throne. Moreover for the speculative side or mere science, that such a Monster should have an entry into the truths of the Temple of Nature is as feasible as that a burglar should gain access to the New Jerusalem with a jemmy and a crowbar. Gross and bitter experience shows that this Apollyon is infernally false as a Scientific Seer, and essentially devilish as a Doctor.

Evil grows like a spreading Upas Tree, and what was a seed to-day, is a Tree to-morrow, and a forest presently. Especially is this the case in these hot and rapid times, when passions have instruments such as they never had before. Civilization may perish of them morally and physically; for civilization is for the most part corporate selfishness, and has very little root in Religion. If Research by Surgery is not put a stop to as deadly crime, it will be used in no long time for so-called *philosophical* purposes. The natural brain is virtually the natural mind. It is therefore a proximate event to cut and slice that mind to see, as Professor Palmer was wont to say of experiment, What will come of it. There are many men in England and America to whom this is a strong temptation. And when skulls are opened to search



for tumours, there are many quiet opportunities of gratifying the lust of doing it. A whole infernal psychology can be founded upon it, as Ferrier has based an infernal monkey-physiology on his violations. Portion after portion of brain can be taken away ostensibly as parts of an operation, and the effects on the partially unbrained patient be watched. Bits of one man's brain can be pieced to another man's to see again what will come of it. In great lunatic asylums brain-surgery may have an extensive field, and skulls may be opened, and presumed tracts of insane mind may be removed by the knife. Indeed it would not be surprizing if after close study of heredity and comparison of skulls, the knife were invoked to give a right balance to the mind by cutting away improper organs; and if new psychological products of personality were attempted in this way. Vivisectional Surgery has all this in its mind. In short when you open the flood-gates of hell, and direct the iron surges of it against the physical brain itself, something worse than demoniacal possession may arise, in surgical possession, with the hypocrisy of saving lives on its lips. Beware in time, and kill this research, or it will kill the general human mind, as it has killed so many medical souls.

Appeal is here made to the British Public, let us say, the British Democracy, of which may the Throne

with its gentle wisdom long be the flower and the fruit. That democracy must remember and know two things about the Brain. The thing to be *remembered* is that the Creator has castled the Brain in a skull for absolute isolation and protection, and that excepting in case of accidents, where the skull is broken, that great defence should not be interfered with. The second thing for the public to *learn and know* is, that the circumference of the brain, the cortical substance or bark of it, is its supreme portion, in which its highest mind resides, and that no surgery can touch the brain without cutting and wounding this supreme portion. All beneath this cortical substance is derivative, but this is the fountain of life and mind; the bodily soul of the man and his body. It is the purest, noblest, holiest thing in organization. To uncover it is the culmination of shame. To view it by experimental surgery is to harden the heart, to dull the intellect and to sear the conscience. A great writer has said that this dome of soul substance lives "in the representation of the universe, in the intuition of ends, and in the beginning of determinations." Beneath it lie the conscious will and understanding. The river of all life enters by it and flows through it. It is the creative throne of God in the man. All the principles of mind and life are written upon it, and carried into action and construction lower down by

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its inviolate wisdom and love. And this Mount Zion of the human form is the new field of brain-surgery, threatened by "the violent man" of our so-called scientific times. It will be well if these considerations lead the new democracy to gain some knowledge of the anatomy of their bodies, in order that they may protect themselves against surgical invasions which are hitherto unparalleled, and which require to be met with votes of Christian steel and buried from the land.

## XXX.

### PRISONS.

IF great Hospitals are trees awaiting the New Woodman's axe, the Christian Axe, so are not prisons, which far from diminishing are sure to grow in an orderly world. The Spiritual World made known to us now for a century and a quarter, throws its light on the treatment of criminals, and enables us to criticize the present methods from an unexpected vantage ground. The prisons in the spiritual world are the hells, which are diverse places of seclusion for all the classes and crimes of evil. The seclusion is organic ; for Hell is one monster with many perverse organs ; and it is lenient for the more superficial evils, and severe for those which are more deadly. The benign law of the Hells is compulsory order and compulsory work. Quick punishment by the necessity of things follows every infraction of discipline. But *for ever*, that is to say, from one state to another in a series, there is no remission of the compulsory Order. The bread that is eaten is well

earned. Sheer starvation is the ultimate board of Idleness.

The remodelling of penal systems will proceed on these lines and developments. At present a man is committed for theft, and has a definite sentence, say of six months with or without hard labour: or for wife-beating, and has perhaps six weeks of durance. But in the spiritual incarceration the durance is in all cases indefinite, and release from it into milder bondage depends upon the infernal man's return to external order. Doubtless the taskmasters there have keen appreciation of their ticket-of-leave men, and are not deceivable by professions of virtues. They are also themselves of an infernal genius, and stand in judgment for their management of their people. Retributive Heaven in its presence there as Justice without Mercy, but Justice still as the only Mercy, confronts and chastises them. This mercy *custodit custodes*.

In this digressive chapter it is not intended to amplify much; the subject, we have reason to hope, will be treated in a separate Work by an abler hand capable of continuing it into suggestive details; by one indeed to whom we owe the subject, and who has himself long presided in the administration of justice. But it is easy to see that the Spiritual lesson brought down by the abundant informations of Swedenborg will give penal

legislation a new direction. Committal to prison will never involve the blending of young misdemeanants with hardened offenders. It will be on the terms of indefinite imprisonment, but always subject to remission when a lesson seems to have been learnt. If the released man comes in again for a fresh breach of law, vastly greater evidence of reform will be demanded. The evidence will run a good deal on readiness to work, and to earn an honest livelihood inside the Jail; for work of all sorts will be provided there, and will be paid for; and the convict will buy his own food out of his earnings. If they are small he will not buy much. He will be able to lay by money for his coming out. He will be treated like a man according to his behaviour, and considered as redeemable so far. And avenues back into society will be provided the more readily because the Jail will have sifted the reformable from the hardened.

With regard to hardened criminals, who now spend a great part of their lives in prisons, they will, by institution, spend their whole lives there, and work compulsorily for their bread, their industry thoroughly respected and represented in their treatment. As there are two objects of Prisons, and the *First* is the caging of the enemies of Society, and the *Second* is the improvement where possible of the *Forçats*, it is not reasonable to let the latter out when there is no

probability that they are other minded than when they went in. The reason why they go in is that they are our Enemies, and the reason why they must be kept in is that they remain our Enemies. Law should not punish in any vindictive sense, but permanently restrain. It should be a continuation of the Order of Nature; if the hand of a man's freedom is by him put into the fire of anti-human lusts, the flesh of that freedom will be permanently burnt off. This applies to confirmed offenders against the laws of God and Man in this world. There is no hope for them here except as denizens of Jail. And if their crimes exceed the bounds of Jail, they must die off to a deeper Jail by the public Executioner as a consummation of their law of nature.

The main points are three, (1) The non-debasement of criminals, so that the young offender shall enter no Guild of Crime, or become one of a class. (2) That sentences shall be indefinite, and their remission be ensured by improvement, every one being committed for *his* life, thus until his life amends. (3) That he shall be an artificer and a workman, and earn the bread of honest industry during his seclusion. (4) To this it may be added, that every offence will be represented by a sum of money to be earned in Jail by the convict, and repaid to the injured party or to



Society. This *Weregild* will be a first charge on the Convict's labour, and may, if he is willing, teach him the value of the particular order he has broken. At all events, it will have to be paid as a War indemnity before bread is eaten.

By these means the early terror of incarceration would be increased in view of its possible duration. The reformable would be more easily returned into Society. The unreformable would be finally divided from the world, yet humanely considered by it; and as they would not go out again in this life, the accumulations of their lusts and violences would not burst forth in fresh acts, but would be encased in merciful stone. They would fulfil the Lord's Law for the Hells, in being prevented from getting worse.

Crime is but a small part of the Wickedness of the World. It is measured by the Spirit of Society. Sin is itself Crime, but unless it invades the existing order too roughly it is not Crime at Law. In the spiritual life all Sin against God is manifestly subversion, and is crime at law. This alone is the deepest plea for true mercy to the Criminal classes. The unreformable are in hells here, and on the way to hells hereafter. But unless we repent we shall all likewise perish. Even Atheism is human *Majestas*, high Treason against God, and

as such, according to its gradation, is in the deep and the deeper hells.

The present problems of Society hang together in a Chain. The rebuilding of Towns from the feet upwards, the Washing of their feet, will exercise an important influence in establishing a permanent dividing line between the law-abiding class and the lawless. That rebuilding must proceed from a New Conscience on the part of Proprietors, especially those who are of commanding wealth. And it might be assisted by Parliamentary grants lent on good Security, which would be subsidies in a Social War against "Misery, Depression and Contempt." Such reconstruction would make it more difficult for criminals to live within the new bounds. They would be supervised by a more vigilant decorum. They would commit breaches which would reveal them as suspects to their fellows. The drunkenness of the masses, which has to answer for a large department of disorder, would be as it were caught and caged, on the way to be cast out; and it would have to be cast out into the meanness of Workhouses first, on the way to the common jail. These results would follow in ever-increasing measure as society was forced up into higher and higher conditions; and if we could imagine all the material rebuilding done, the present range of crimes at the same time would be well in jail.

The working classes also would be forced to become savers of money to meet increased expenses, and thus would attain the great *presupposition* of a life of external order.

It is not to be wondered at if an open view of the great Penal Colonies of the Spiritual World should supply new and enlightened suggestions about the treatment of criminals on earth. They are only suggestions until they are tried, and proved to be adequate to the sequestration, the correction, and the final occlusion of statutable evils. Yet they come with authority, and only await the process of application. They are fraught with Mercy to orderly Society, and with the only possible kind of order to the disorderly who are its aliens. They add no new unhappiness to man's nature. They are needful buildings of the divine Wisdom and Providence which guards the whole, but infernal buildings in obedience to infernal wills and characters. They are of necessity the model prisons of the universe; as much under God's governance as the astronomical or even the celestial heavens; and as such they require to be studied by the nations of the world. They are not in space, but in State-Space, where every evil and falsity is surrounded with a triple kingdom of exact retributive correspondences, and the whole realm of evil is environed and englobed with gates and barriers out of which there is no egress.

## XXXI.

### CREATION AND GENERATION.

It is notable to what large chariots of doctrine animalcular horses are yoked, and how the tiny creatures are expected to drag the vehicles of thought from end to end of the created or uncreated universe. We might think we were living in the full potentiality of Queen Mab and her fairy ages; excepting that the small deer of scientism are not fairies but dirty elves. The infinitesimal world however has now the best of it; and its pedigrees are traced from everlasting to everlasting. Their *omne vivum ex ovo* is to coach religion into science, and to be the lower pattern of all life. Egypt is to be redeemed by its own plague of lice.

We have had this subject before us frequently in these pages, but it is necessary to attend to it again and again. For as we say, the controversy about generation assumes with the scientists ever new proportions. "Spontaneous generation" is called up for condign judgment, and as it is held, is finally disposed

of. The two parties of Spontaneous Generation and *omne vivum ex ovo* have closed ranks, and as Professor Huxley says, the latter party "is victorious along the whole line." According to the same authority, many other things are victorious along the whole line. Material antichrist is so victorious. Agnosticism is so victorious. Unknowable God is so victorious. Unknowable Immortality is so victorious. Unknowable Heaven and Hell are so victorious. Baselessness of Conscience is so victorious. His list of victories might be indefinitely extended ; because all religion and morality, and all Righteousness, is the captive and trophy of his triumphant Scientism, and crozier, mace and sceptre wait to be melted down, or else to be rebaptized and newly named in the apotheosis of the natural selfhood. These further Victories lend motive to those who discredit them, for a re-examination of the pregnant eggs of the present Biogenesis.

The scientists here err against a good proverb ; they have all their eggs in one basket ; there is another higher basket of and for eggs where it would be safe to have some, as will presently be seen. In whatever the mind of man touches there are two worlds to be taken into account.

We adopt a small summary of the Controversy from one of the most elegantly written books of the day, namely, *NATURAL LAW IN THE SPIRITUAL WORLD*, by

Henry Drummond, a work gushing with the waters of a very pure Religiosity, and with a divine Charity in it which makes a Rainbow bridge from the old Christianity to the frowning black cliffs of Scientism : a bridge which Scientism cannot get rid of, for it is mere loving Rainbow ; but neither, it may be feared, will the present heavy-clogged Materialism be able to walk over on it to the land of Faith.

Dr. H. C. Bastian casts in his vote in favour of what is usually called Spontaneous Generation. His conclusion is : "Both observation and experiment unmistakeably testify to the fact that living matter is constantly being formed *de novo*, in obedience to the same laws and tendencies which determine all the more simple chemical combinations." Upon which Professor Drummond remarks : "Life, that is to say, is not the Gift of Life. It is capable of springing into being of itself." At the outset, this is not a necessary conclusion. The laws and tendencies which determine chemical combinations contain this one law and tendency, that substances with affinities for each other, when close together, unite, and engender, we may say, another substance different from either. Now a dead nidus of active decomposition in nature being on the one hand, and a living spiritual pressure and push of the corresponding spiritual world on the other, their coalescence into a new thing, which has

a body from nature, and a soul from life, is no more a heresy of life than the conjunction of soda and acid into a salt is a heresy of chemistry. It is life from life. This may not enter into Dr. Bastian's meaning; but it can exclude the case from Professor Drummond's censure. It depends upon a law common to life and chemistry, and which goes high up in its correspondences.

We may, however, object to the phrase, "living matter." There is no such thing proved or possible as spot or plasma of life *out of an organism*. Living matter is an animal with body, parts and passions. At the outset let us discard the words, Spontaneous Generation. They imply that something comes into existence of its own accord, and that it has this accord before it has an existence. It agrees to exist before it is. This is not the opposite to *omne vivum ex ovo*, because it is nothing, and therefore opposite to nothing. The opposite to the *omne vivum* principle is also the generally admitted complement to it. Newly created life, freshly originated life from the great source and world of life, the Spiritual world, is what begins the series of life and lives, and what we may come to see, sometimes reasserts itself by fresh beginnings, and interpolates the world of generation.

Perhaps it may be convenient to mark the two things by the terms created life and generated life.



If both these exist in nature, they are by no means opposed to one another. All now generated life was started by an act of creation. All created life has generative parts which continue it as generated life. The rule still is, *omne vivum ex creatione* : all life comes by creation : and also, *pleraque viva ex ovis* : the most of lives from eggs or seed : and again *quæcunque viva ex creatione perpetua* : certain lives still by new creation. But mark this. Creation, like generation, is a delicate thing, perhaps the most delicate of all mundane things, and it has its conditions like generation.

We now turn to the experiments which are to disfavor modern hodiernal creation.

“Glass vessels are three parts filled with infusions of hay or any organic matter. They are boiled to kill all germs of life, and hermetically sealed to exclude the outer air. The air inside, having been exposed to the boiling temperature for many hours, is supposed to be likewise dead ; so that any life which may subsequently appear in the closed flasks must have sprang into being of itself. In Bastian’s experiments, after every expedient to secure sterility, life did appear inside in myriad quantity. Therefore he argued that it was spontaneously generated.”

“Professor Tyndall repeated the same experiment, only with a precaution to secure absolute sterility. . . . He conceived there might still be undestroyed germs

in the air inside the flasks. If the air were absolutely germless *and pure* (italics our own), would the myriad life appear? He manipulated his experimental vessels in an atmosphere which under the high test of optical purity—the most delicate known test—was absolutely germless. Here not a vestige of life appeared.”

Mr. Dallinger “found among the lower forms of life the most surprizing and indestructible vitality. Many animals could survive much higher temperatures than Dr Bastian had applied to annihilate them. Some germs . . . were all but fire-proof.”

Professor Drummond remarks on all this: “These experiments have practically closed the question. A decided and authoritative conclusion has now taken its place in Science. So far as Science can settle anything, this question is settled.” Professor Tyndall wishes the evidence were the other way; but he is compelled to say: “I affirm that no shred of trustworthy experimental testimony exists to prove that life in our day has ever appeared independently of antecedent life.” By which it is to be presumed he means the life in which both the Genitors are in the natural world. For the life of the Spiritual World, if it flow in, is also an antecedent life, and outlies his proposition. The word, Biogenesis, it will be observed, applies equally to the *omne vivum* fact as its *omne* may have to be limited, and to the creative theory; though it is

far more strongly urged by the spiritual than by the natural line of generation. To spring originate from the causal world which is the home of Creativeness, supplies a higher analogue of spiritual life than to filter through the heredities of myriads of ages of ancestors. We are all the children of Adam, but the first Adam because he was originate was the Son of God. Luke iii. 38.

This is also closer in idea to the Divine Biogenesis, the Incarnation of the second Adam. There are two known originations of Man, one at the beginning, and the other in the midst, of his Generations: in the one, Jehovah God is the Father, and the dust of the ground is the matrix or mother: in the other, the same Jehovah is the Father, and the Virgin Mary is the Mother. In the first case, the Lord is the Creator, in the second case the same Lord, now become the Divine Humanity, is the Redeemer. Biogenesis and not ancestral generation applies to both these facts. The natural man with all his celestial capacities genders from the first; the re-natured man, the celestial man clothed with all natural capacities, proceeds by the reception of Divine Influx, that is to say, of the Holy Spirit, from the second. These are the Supreme Correspondences of Biogenesis, but are not similarly related to natural creation; which is always hereditary, and while in this category is not born of God.

We come back to the experimental argument. It seems to have escaped the three eminent scientists that "sterilization" is not the way in which families are bred in any conceivable case. What absolutely precludes generation will equally preclude biogenetic creation. Dr. Bastian's experiments perhaps precluded neither. The heat which he applied in that case was not sufficient to kill either condition. If so, his experiments are neutral, and admit both possibilities. A higher degree of heat destroys both.

Stated again, areas of vegetable and animal decomposition seething with virulent activity, are the womb and the pabulum into which life can throw itself if it be at hand; and it is at hand by correspondence of quality in the spiritual world; and union of womb and Genitor takes place in that correspondence. Spiritual foulness is alive; it is not mere atmosphere, but generative organ; and natural foulness is its mate and companion; cohering with it, and ready to become organic, and lead it by animalcular and animal forms into the lines of nature. The air of nature, the tepor of nature, the impurity and uncleanness of nature, may we say, the putridity, putor and hellbroth of nature, is the signal and medium of this marriage. Let this be theoretical, though it cannot be disproved. In order to check it, you must admit its conditions. But what we assume as a womb of nature,

the scientists boil for many hours, and no engendering takes place in the waters. How could it? The effectual state of decomposition is annihilated. The hermetic sealing does the same work of annihilation. The absolutely "germless and *pure*" state to which the infusion is reduced does the same. All production of life, whether creative or generative, is an act of love to which there are two parties; this applies to the smallest animalcule as well as to Adam and Eve; but here you en-coffin the Eve in hermetic glass, and you boil her for hours. The process of sterilization in fact abolishes all the conditions of production, which are exactly alike for both the processes claimed. Boiled nature and boiled lives are both of them out of court here, and belong to that which does not breed, the organless or mineral kingdom.

True science is a Seer of natural facts with two superior Eyes in its head in which common sights are converted into insights. It explains what common sights import by setting them right-end-upwards. It sees the sun revolve round the earth in its lower senses, but it sees the earth revolve round the sun with its higher ones. It sees the truth of natural facts. It can be played upon by all the faculties higher than itself, and clear and purge itself of bad negations. But its highest aim is as a rational recorder of phenomena. But as a catcher of origins it is nowhere, and

as a denier of origins it is nowhere. It can tell you that your hound had a father ; but whether there ever was a first hound, and what its father was, is beyond its business. And though it slink through the finest lines of evolution from Protoplasm to man, stealing infinitely-insensibly towards origins, it gets no nearer to them. It illustrates natural history, and brings new kingdoms to it ; but spiritual history, and its eventualities, are beyond its brains.

It is notable that on the evidence of sundry boiled and sealed infusions of hay, scientism should put down a decisive foot, and conclude at once to animalcule-from-all-eternity, for the whole world of nature. It marks a strong instinct of self-preservation. The field of small deer, the field of easy gotten and easy spent life over which genetic speculation hovers, is so immense, that many bottles of boiled hay-water seem insufficient to cover its ground. Midges, aphides, cheese mites, maggots, dung - flies, each claim an enquiry ; vibrions, bacilli, and a thousand entozoa in the ends and terminations of disease ; the vermin of many vices ; all put up a right to be thought about equally with infusoria. They all claim that the worlds they live in shall not be sealed and boiled or baked before they are put in evidence. Perhaps the consciousness that "cooking" the question is all that they have to rely upon, is the reason why the

Scientists are satisfied with the one slender experiment on which issues so great are pended. Truly if this cooking has to be appealed to, one "boiling" is as good as a thousand.

It is very much like cutting up animals alive to find out what they are, and how their bodies behave under it, and like it. Scientism is itself in the least and the greatest of its animalizations. It would dissect lovers to find love. The Lover has Love from a different procedure.

Seeing the generation of countless Microbes from their natural parents, it is a fair question why any one should demand a second mode of production, and why ordinary generation should not apply to all the living creatures on the earth. But it is not a scientific question. Science has tried to settle it negatively and has completely failed. The approach to it on merely natural grounds of investigation is barred. It is too multitudinous to be arrayed before the human mind, or brought under its scientific police. Foregone spiritual beliefs will dominate the answer to it, as they have done on both sides in the past. We will set down some of the reasons which make the belief in a real biogenesis desirable to be held: a phraseology which admits that scientific proof, and scientific handling, are unattainable.

1. The first view of the facts strongly entrains the



mind into the idea that many of the smaller forms of life come up out of the ground, and that in some sense it is their parent. This is the natural and easy belief of the common people. It is worth little for science, all whose precision must run the other way. But is worth a good deal for instinct, or perhaps for common sense. The ordinary mind, unless catechized by the Scientist, may be said to hold both views, and in that it is comprehensive. It readily knows that it is impossible to prove that no mites are originant in cheese, and that no midges come by the Sun and the season out of mother-swamps. It sees no exception in nature if she still is a tiny mother where once she was a mighty mother, and plies her old hand in creation as in her great child-bearing days.

II. The planet seems to have upon it specimens and patterns of nearly all it has had since the beginning. It has types of survival of palæozoa and of primordial plant-forms: remains of the great heat-ages and swamp-ages; upturnings of original gold and silver: and men and women of gold and silver and copper and of miry clay, representative forms of heavens and earths which have been rolled together as a scroll and passed away. There is survival of the fittest as well as of the unfittest. Why should not Creation as well as Generation survive in an active sense? It is according to the rest of nature that it should do so.

III. It is not the laical mind only that is apt to hold the idea of *generatio equivoca*, but eminent thinkers and observers are on the same side of the question. The frequent appearance of life wherever putrefaction occurs, though at a distance from all other similarly conditioned matter ; the way in which flies are bred in stench, though the latter may be isolated by distance from their similars ; the appearances of mould and mildew ; and a host of the like instances ; are *prima facie* evidence of origination without generation. As we said before, this can never be disproved. One set of men can believe it, and the other apparently cannot. It is chiefly the materialist mind to which it is incredible. Much the same problem occurs in regard to diseases. Professor Tyndall holds that no case of typhoid fever ever existed without a previous case of typhoid fever to father it. On the other hand, Dr. Joseph Hamernik of Prague maintains that this and other similar diseases arise equivocally or spontaneously. " It is frequently noted," he says, " that in some outlying cottage, one which has been cut off from communication with the adjacent neighbourhood during a severe winter, isolated cases of serious disease, typhus, pneumonia, smallpox, and so forth, have arisen in a mysterious way ; and . . . there may have been only a single case, or two or three cases may have appeared simultaneously." The scientist rejoinder to

this of course is that there *must* have been germs to produce the effect; that they *must* have been brought to the spot; that they *must* have been dormant. But as was observed before, on questions of origin Science itself has no metal in her foundries that will forge affirmations or negations of this description. Beyond sequences her chains are binding neither way.

According to a true doctrine of Biogenesis, all these visitations and infestations of evil minutiae are or may be Spiritual Manifestations. Let not the respectable reader be alarmed by those terrible words: the writer of these pages is no spiritist. The filth and squalor of every town and village, nay the overcrowding and dire poverty, the starvation and decay and bloodlessness of brains and bodies, is a Spiritual Manifestation in the Social World. It reveals the inner hearts and consciences of the community; and these are the things which are our spiritual world here. Into these streams for ever that other spiritual world which is masculinely alive where ours is femininely alive: the world of what we call "the dead," but whose deadness is but our delusion. Wherever our foulness is, their foulness is; they snuff and scent it, and enter into it with their evil life, and vivify it accordingly. For they are connubial to it. They long to enter nature again by such congenial matrix. If this doctrine be received, it is a working manhood in us. It puts aside

the question of microbes and vermin, which are no more the roots and germs of diseases than are the Stars, which have also been blamed for much; and concentrates attention upon the greater circumstances which are the all-including spiritual manifestations, upon the foulnesses and indignities of every order or disorder. This is Sanitation, and it is really opposed to Germ-hunting. Its organ is a new conscience; and a living conscience, social and individual, is always new and daily more exacting. To this conscience in the New Man belong all the senses. It has eyes like no other eyes, for while it views natural objects, it sees the wrong thing and how to avoid it, and the right thing and how to do it. It is God in the midst of sight. It smells the wrong thing where inspectors without it would be satisfied with the bad air: its nose is the veriest of perception. It has a taste keener than hunger gives, and the decent diet of men is its prescription. It has ears to hearken in hearing, and to carry forth by their wills and hands in hearkening. Its touch is of love and sympathy; but it is a natural touch that can handle towns and villages and transform them. It finds Rome of brick and leaves it of marble. It is the king and throne of pure elements, with all the senses in their heavenly worth, a complete human form indeed. This conscience, and no other Workman, can in its going forth cast out all diseases, and eliminate

the woeful Spiritual Manifestations upon which their issues depend. As in the individual so in the social man, it can be an absolute barrier to all the creeping things of the disorderly spiritual spheres.

But now surely it is too trivial an employment for a great body of Experts to be hunting little things upon the extreme skin and hair of circumstance, monkey-like, when such great ends are waiting to be accomplished.

IV. There is an enquiry open to science as to what part of minute insects is freshly created, and what part is generated from an old stock. Take the mosses in Norway or Swedish Lapland as a field of research. Bring away a few tons of frozen morass. With the Arctic winter the musquitoes and midges cease. With the short tropical summer of the unsetting Sun they reappear in great invasion. Do some of them reappear from eggs in the ground, and in sufficient numbers to account for the annual swarms? If such eggs are hidden they ought to be found. So also should the raspberry roots or seeds of the wildernesses of raspberries that come up as plants in North America where the primeval forest is cleared away. This would indeed settle nothing as to the general question of true biogenesis; but it would be a contribution to natural history. Perhaps however this enquiry has already been instituted. If no ova were findable after the

fullest scrutiny, it would amount to the probable conclusion, that the whole of the swamp-creatures are yearly killed off, and yearly created afresh by sun, miasma, and the male spiritual force.

V. If *omne vivum ex ovo* be accepted as a rule, *omne ovum ex vivo* follows of course. This is the preferable statement of the two on the spiritual side ; including as it does both fresh creation and generation. The male spiritual principle is represented by the *vivum*, the living force ; the female or natural principle by the dead potency capable of being vitalized ; what we have before called the matrix or womb ; and which, under the love - pressure and urgent adjacency of its close correspondent, becomes the *ovum*.

VI. There is still the Scripture testimony to be placed in weighty account, and Materialist Scientism and Criticism having failed along the whole line to touch the problem, there can now be no objection of irrelevancy to cite the Divine Word. We may say that Scripture is on the side of the Creationists. The bodily intervention of the Spiritual World in the natural runs through it. It is itself a Divine Spiritual Manifestation, whereby the Lord as a Divine Man is manifested to His finite creatures. This contains the possibility of all other instances of penetration of the great Ovum and closed Cell of Nature, and leads

to expect them all. And in detail, and on the side of Evil, with which chiefly we have been versed, the Egyptian plagues—Egypt signifies the Scientifics of the natural man—hold the doctrine of Biogenesis as a lighted candle into the dark places and brood-beds of Nature. The plague of lice, the plague of frogs, the rod of Moses that became a serpent, and eat the serpent of the Magicians' rod, are instances which transcend the world of nature, and are of declared spiritual force. Whoso chooses can deny them, but they are not only everlasting verities, but also facts which modern knowledge attests, though modern thought may turn away from them. The student of the Bible will readily supply from it cases of fresh introductions into the various kingdoms of nature from the divine fountain-head of creation.

The last hundred and forty years is also privileged for this and similar questions, in bringing with it an authoritative revelation concerning the spiritual world and the life after death; in giving an account of substance that disappears from here, but like substance always is not annihilated. This has changed the centre of gravity of the natural mind, and transferred it to a higher realm. It is forced to take account of all the superior causes as not in nature. When Columbus discovered a New World he could have no



forecast of what his discovery imported for the old world. He did not foresee a group of new nations from the loins of the old. But when the Lord discovered the Spiritual World, and Heaven and Hell, to Swedenborg, it was given to him rationally to foresee the import of new heavens and a new earth ; and also of the incalculable force exerted in all time by the spiritual world upon the natural. Nations and peoples to which our historical and geographical names are but atomies, are in commerce with our sphere in affections good and evil : the *maximus homo* of that universe transcends all imagination in magnitude, and all calculation in force. Its empires come from the universe, and are empires indeed. This is in strict accordance with catholic teaching, which accepts and knows it in revelation, though not as now in attested fact and in rational doctrine. Before it was thus known, biogenesis was a dogma ; now it is a truth. And it may be hoped that Science in this land will be able to study many of her negations in the new light, and to discard some of her self-imposed limits. Life from life is indeed represented in ancestral generation, but only as an evolution of recipient forms one after another ; every such life requires to be sustained by momentary outpourings from the creative urn ; but life from spiritual substance attests creation, and whether good or evil is originant life. It is a creative

urn. Moreover, this revelation of immortality has taken place in the Christian religion, which is now accordingly the inclusive home of all the Sciences. It circumpresses them ; and no mountain of them can stand out any bigger than is proportional to the new heavens and the Word of the Lord. There are indeed dream-heights in Man's Scientisms, but they are not of natural substance, or of substance at all. Such is the whole modern scheme of Evolution. It is an attempt to get from ancestry what is not in ancestry to give. Biogenesis proclaims that at its beginning every creation without exception proceeded freshly from no paternity but the divine creative power. In divine order, doubtless, with all divine means, with a created nature under each to receive and nurse it ; with ministrants to lead it forth ; but in the awful background, with the start of an infinite power to delight it into running the race which lay before it. " And God saw all that He had made, and behold, it was very good." There were then no verminous things at first, for man as a secondary force is answerable for these ; and this may stand as a last reason for the fresh creation of all such unfortunates.

Having spoken much of the spiritual world, it is important to enforce upon the gentle reader that it is a world, and not an idea. It houses, corresponds to, and metes out circumstantial justice and mercy to, an

ever embodied and organic humanity. Every ear of corn that grows there answers to a certain creative Lord's prayer which is in the life of the husbandman. Every evil predatory thing is first in the will of those who suffer from its inflictions. In other words, again and again, it is a world of exact correspondences ; instantaneous creations all, but stable as granite mountains are not stable, but as human characters and selfhoods are stable. Circumstances stand there, not as long as disintegrating chemistry permits, but as long as the man is the man. This is little known, and the spiritual is regarded as a dream by the evanescent material. The beautiful book to which reference has been made already, *NATURAL LAW IN THE SPIRITUAL WORLD*, is not on a level with what the Author might have known in this particular. There is not a trace of a *Spiritual WORLD* in it, but only of *Spiritual-Natural* states in the mind of man in this world. These house no New Heavens or New Earths. They may be preparations for future denizenship above, but they shed no light from on high along the way thither. This fills the book with mysticism, and not with illumination and objects capable of being illuminated. To pack a human race into the states of its own mind and head as the "be all and end all," is to darken death, to confirm the graveyard and the resurrection of the body for the orthodox, and to

consign the heterodox to an almost excusable agnosticism. It is mysticism, the insoluble nebula of a sham telescope. Mere knowledge is demanded, and is to be had. And great is the responsibility of ignoring it as this accomplished Professor has designedly done.

## XXXII.

### NEGLECTED PHYSIOLOGY AND PSYCHOLOGY.

THE world is full of forgotten lore : the waves of collective human effort continually throw up fresh shells, but they often submerge continents of past intellectual life, and leave priceless treasures in marine halls too deep for our plummets. We instance the Uses of Respiration and the Lungs as they were brought to light by Swedenborg, the Master-Physiologist of all the Centuries hitherto, in the year 1745.

“Not only do the Lungs themselves respire, but they cause the whole organic body to respire along with them.” Everybody feels this and nobody knows it. And yet it is the keynote of the physiology of the human system when its import is discerned. We have here the general motion as the foothold, nay as the feet, of the general life. Let no reader be alarmed at the subject, for it is easy to comprehend. Every time the lungs expand and contract, the organism from the inmost of the brain to the ends of the toes,

risers and falls, expands and contracts, correspondently. What is the Meaning, or in other words, the Use or End of the universal motion.

Patently, in the chest, drawing in fresh air, and letting out old air, is one of the functions. This is a material and mensurable quantity, in which the lungs serve themselves and the blood of the heart, and therefore the system in which the blood is the life. Aëration, the clear draught of functional atmosphere through the houses and populations of the individual parts of the man, is the gift of breath, and vitality burns and shines in all its healthy fires and hearths from this external endowment.

But breathing is more than breath. The infant cries with its lungs simultaneously with the first inhalation. It makes known *Want* by them as it enters the natural world, although the world is already filling it with its oxygen, and giving it what it can. The inertia of the life before birth is invaded, and the tender creature's organs are put to new work through a motion which commands them to unwonted functions. We scarcely dare say that the young Conservative breathes "the Liberal Air," for fear our cloth should be mistaken: at all events, he cries *with* change, if not *for* change. It is right he should be indignant, for indignation becomes reaction.

Now the airing of the blood might pass for the only

office of the lungs if the lungs were pumps or dynamos at a distance from the body, and if the air sent from thence hovered over the expanse of the blood, and by endosmosis and exosmosis penetrated it with oxygen and drew out the effete elements of carbon and the like. But the ever-stirring lungs are set into the chest and middle of the body, and command it all into their own motions. Therefore it is not possible that the motion is not functional. Why should the skin of the thigh rise and fall, as it does, with every respiration? There must be some use for the thigh in a strain to which it is put throughout life. The same question may be asked for every other region. Especially for the universal skin, which heaves day and night as a terminal ocean and reactive shore with the tides of the life of the lungs.

Well, first the body as it were itself an atmosphere is thus "constituted in motion," and every granule is impeded and winged with it. Whatever part were left out of this circus of acts would have to perform its operations under dead weight, instead of in hover, in a balancing machinery. The motion is as wakefulness to function, without which it would be in a manner in bed. Where all is in general movement, every particular movement, and the origination of it, is comparatively easy. Were the general movement not given, each individual work would have the resistance



of the entire inertia of the mass against it. Like as if some thinker with a new thought were in a world of utterly irresponsible minds, and every one of them asleep. There would be no *Zeitgeist* to receive him, to encourage him, and to carry him towards practice.

The lungs then impart motion as the general tide and expression and approval of all corporeal function.

They also rhythmically attract every organ to its particular Work. For example, they draw out the liver into expansion, and it draws in and as it were inhales its elected and elective blood; and its biliary organs appetited for their business draw in and inhale the bile which they have to secrete and excrete. Endosmosis and Exosmosis become enlarged and elevated into personal functions thus: they are no longer bare filtrations but human acts in superaddition; suctions by the organ and streams by the maternal body.

For every organ has its own blood for its own special purposes, which it asks from the general mass and from the rest of the body. Whenever this demand and supply, this *ubi stimulus ibi fluxus*, is infringed, disease is the consequence. If the blood for the liver go to the heart or the brain, terrible distress is the consequence. If it goes to the skin, jaundice comes. If the urinous blood proper for the kidneys goes to the brain, urinous apoplexy occurs. These things

show that the organs have their own circulating media, and an election over them. The nerves, which are the brains of the organs, govern this election. The motion of the lungs empowers them, and mechanizes the organs, to carry it out. Breathing is choosing, as thought chooses, picking out and selecting; it represents Freewill for each organ. The heart would serve all with the same pabulum of blood: it is mere love and affection for all alike: true to itself, it is "all heart." The lungs enable the organs to fend off the blood at their entrances, and to breathe in, by an attraction which reaches to the remotest parts of the body, the quantity and quality which they desire. They set in motion an election which reaches to every part of the frame. The angles at which the arteries come off from their main trunks foster this free choice of the organs, and break the push of the heart's bounty upon them. These angles are exactly calculated to lessen impulses as the nature of each organ requires. In this series the lungs give a higher and more discriminate life than the heart. Its life is in its glory in itself alone, where marvels occur, though this is not the place to open them. But the heart also is in the bosom of the lungs, and obeys their commanding attractions, and doubtless gains wise selective power from the empyrean of their moving life.

All this is bodily Use and Function. The muscles

as the ultimate organs of the Will, and Statues of Action, enjoy the blessing of ground-motion perhaps even more manifestly than the visceral body. Being themselves already heaving statues, they are prepared by motion for locomotion. The will finds them already on the move day and night, and can pour volition into their active state where otherwise it would have to lift them from mere inertness into capacity before it could accomplish acts. Like fire-brigades they sleep in the helms and garments of activity, and the electric will has scarcely to waken them, because the lungs keep them on twinkle between sleep and wake, with one eye open to all their work. This is the consequence of the human will living in a perpetually moving instead of in a motionless body ; we may fairly say, in an understanding or appreciative frame, instead of in a foolish one. It is the gift of the voluntary and involuntary lungs.

Moreover, the same volition which governs in the lungs during waking hours, also rules in the muscles which carry out volitions, and hence at that time the muscles and also the viscera have two lung-lives, as it were two pairs of wings, to prefigure, idealize and abet them in their lives.

The lungs then as a kind of general understanding make and keep the whole body, external and internal, awake and alive to its duties before it has to execute

them. They constitute it, as it were, a *quasi* mind.

But we are still only *in limine* of what the motion of the lungs is and means. What has been already said imports that the lung-motion is the analogue of a general consciousness reigning in the body as the groundwork of the corporeal life. It is a solid bodily spirit, a genuine organic *spiritus*. All language attributes this *spiritus*, breath or breathing to the lungs, and declines to consider them as only feeders with air when they are also felt, though not known, to inspire with motion.

The next function that the lungs perform is to carry the mind, which resides in the brain, into the expanses of the body, kept as we have before seen, by the lungs, ready to receive it. The lungs have commerce with your understanding, they organically correspond to it, and they carry it out into your personality. You have only to watch them while you are engaged in any process of thought. When you are thinking deeply, the lungs breathe deeply and tacitly; when you are holding a thought, the lungs hold the breathing in which it is hovering; when the thought has seized its point and taken its prey, the lungs are released, and again breathe freely. The thought ceases to require their arrest. When the thoughts are filled with strong emotions, the lungs and

their breathings are tumultuous, or they would part company with the heart, which itself is in throbbing. When the thoughts are under gentle and sweet feelings, the lungs swim on halcyon atmosphere, and the breath of peace is imparted. When the thoughts are hard with evil, the lungs are steeled, and the breathings correspond with obstinate fixations. When fear is the reigning spirit, the breath goes out in catchings, and the body hardly lives in the stoppage of a motion which is organic hope. And when the highest and best thoughts are given to us, and are joyfully entertained, the lungs breathe little of this lower place, but select their states from the finest atmospheres, are in great unity in themselves, and impose their movements from above upon the obedient organism. In a word, if you observe even superficially the current correspondence of the lungs with the understanding, and of their breathings with its states or variations which are thoughts, you will perceive that the respiration is mentalized differently throughout the day in strict accordance with the conscious mind.

This means that the lungs are the uniting medium of the body and the mind: they carry down the brain into the lower life, and make it omnipresent in all the senses, so that the man is virtually one consistent brain or mind. The first thing they give is ground motion which is the floor and power of life; the next

thing they give is the representation of all consciousness, which is the field of life; the third thing is the image of all thought, which they pour by myriads of joints and hinges and expansions and thews and sinews through the expectant channels and tissues which are framed to obey its behest: and with thought they also carry will which is its life, without which it could not stir.

For the lungs, as we have seen, heave with the emotions of the heart, although these do not affect them nakedly, but through breathings which correspond to intellectual states, in which consideration with its freedom of choice is represented. As wise thought can control emotions and desires, so the answerable lungs can govern the blood which is filled with those desires, and put it under subjection to their commanding states: moderating by pondering, and as it were by distant view, the rush and invasion of the pulses and heredities of the natural body.

The lungs are so like the understanding in what they do, that in treating of the two together, it is not easy to avoid identifying them; thought and spirit and breath run into each other in language, and Holy Scripture in its spiritual meaning, uses breath for the upper significations which lie in it: but of course the lungs are not the understanding, but are only representative organs which are the equations of it in the

middle bodily sphere. Yet as the Master Physiologist has himself observed, the lungs being capital expressions outwritten on the material plane, as it were great models which can be examined and taken to pieces, and their doings observed all through life, and their structures and connections accurately drawn and learnt after death ; and as they are theatre and scenery and drama and representation of the intellect ; so they can aid consciousness materially, and cast light, piece for piece, upon the corresponding equations in the intellect ; being in a manner the very models of suggestion about its hidden invisible organization. As the eyes are the face of thought, and represent it by light, but not philosophically, so the lungs are the philosophical face of thought, and present it large and concrete in their anatomy as the organ of truth and falsehood, and the main director of the character. They are also the very form and motion of consciousness, which accordingly in the psychological mind is eager to hear their instructions.

At their top comes forth the very symbol and banner of thought, Language ; leading on its mental successions through a special lung-organ, the larynx, and an answering brain-organ sonorous with perception, the nose ; and then through more sensual organs in the mouth, to the facts of the teeth, and outwards by the complacency of the lips, into the discourses of the



understanding. Thus thought goes organically forth from the inner love of expression incarnated in the vocal chords, to the larger chamber in the mouth, and the brain-audience in the nose, to be materialized in and against the teeth, and then to be endowed in the speaking lips with an outward love answering to its first love in the fine lips of the Larynx. All which is a crowning proclamation of what the lungs represent ; and that they represent in variations or differentiations of organic motions what words represent in meanings, namely, the outgoings of the human mind. Their breathings are words spoken through the body, as their words are breathings spoken into the world. And perhaps their material breaths impinging on the atmosphere, especially in great centres where millions of breathers are congregated, are an outward preparation for a *Zeitgeist* or Spirit of the Age ; such tendencies of forces cannot be a consensus to nothing. It is in the analogy of the body that they carry tendencies on, and in the unity of nature that they weld them into a common result. This, however, if it be, is a real *Zeitgeist* of man's collective making ; and it is not necessarily identified with that providence which however far above our clouds is the ruling life in Time.

The lung-motions also unite the voluntary and involuntary actions of the man. The reader need hardly

be told that these in themselves are distinct. Our voluntary life, that which is carried on by the will, has its organs on the surface; at the top, in the higher brain or cerebrum in the senses; in the muscles and their connexions with the joints and bones: and also especially in the lungs themselves. But inside the body we have not to transact our life, but it is done for us. The heart circulates the blood, the lungs breathe the air, the liver purifies the blood by electing from it the bile, the stomach and intestines digest the food, the kidneys secrete the waste serum, without our will taking part in these operations. We are not aware of them and cannot immediately command them. They live in more constant nerves than ours, above the domain of volition. But yet the lungs pour their voluntary motions through them in the day-time when the man is thinking and willing; as they pour their involuntary movements through them during sleep when the mind is in abeyance. In this manner all the states of the will and the understanding are sent through the involuntary life: and it is influenced by thought and passion and by the whole external life of the person. Thus the interiors also become a part of the individual man; and every function of them is gradually built up in the image and likeness of his character. This is a necessary consequence of their all breathing his spirit. The

ancients made passions and feelings reside in the vitals ; and so they do, but by correspondence. *Splen ridere facit, cogit amare hepar.* Each organ receives those states which belong to its doings in nature. The breathing of revenge allocates itself to one organ, and modifies its juices and offices accordingly ; the breathing of love to another ; and so forth. In this way daily life, good or evil, enters the nature of man, and makes him what he is, throughout.

This is a great gate of Nosology, or the science and doctrine of the constitution of diseases, and we hope will in the long end be a lifting up of the everlasting doors of Health. It is Large Life, a Macrobe indeed. The organs so to speak are enfiladed or vibrated by mental and moral states. We are enabled by it to see how there is a heredity in the life of a single person as there is in an ancestral line. State inherits state, and becomes habit, and propagates itself by accumulations. The disorders of the will and understanding transmit themselves into correspondences in the body ; and without regeneration, degeneration of the individual and the race is a matter of time. This consideration should be in the mind of every physician if he would read the states of the body aright. Its medical consequences might be slow, but they would be sure. The beginning of them in the Doctor himself might be, that he would know that his patient is a living soul : and

that ministering to a mind is often the greater part of his function, and indeed the cure for the suffering body.

We must not omit to consider as an easily verifiable but little known fact, that as the lungs have two different inlets and outlets, so their airs and motions are differenced accordingly. When the mouth is firmly shut, a deeper respiration, swaying down throughout the body, and lifting it sensibly, can be taken: but when you breathe through the mouth only, the chest and the upper abdomen only are acted upon. The first is a brain-breath, the second is a belly breath. The first has thought and intent with it; the second is the expression of the want of the natural pabulum of breath and a little motion. The lips, belonging as they do to the lungs, are the organ of a resolve which permeates the system: their firmness comes from a firm man, and confirms him. They are founded upon chin. This differentiation of the two breathings of the lungs is according to the channels to which the two inlets lead. The Nose-lung moved into tension, extends into and excites the membranes and extenses of the brains, and causes them to co-operate strongly to respiration. The Mouth-lung has little tension, and lets in air according to the outward pressure of the atmosphere, and cannot elect its own air, and sift its impurities away, as the Nose-lung can. The men of

thought and action whose life is resolve, keep shut mouths when they are maturing thought ; the *gobemouch* men who wonder what is the matter, and cannot help it, stand with open mouths, and are swayed by the Great Talkman. This is a little piece of psychology which we can all verify.

The deeper chapter of the lungs remains to be opened ; but we cannot do more than allude to it here, because it requires anatomical experience. Science shows that the brains have an automatic motion, a mind motion, involuntary so far as our consciousness is concerned, though it is itself a foundation of consciousness ; that this motion may be properly called animation, or soul-breathing : that this corresponds to lung-breathing, and flows down into it, and begets or produces it : thus that the motion of the body is from the motion of the brain ; and is in essence the physical motion of the soul or of the will and the understanding. The lungs by bodily tension impart physical force to the spiritual forces of the brains, and carry them down by willing and understanding efforts into the corporeal system. The brain-forces are exquisitely tender and as it were immaterial ; the lung - forces, for the frame to which they minister, are as strong as it can bear, and handle the organism free of all impediments by opening its avenues to the streams of life, fine, finer and finest. In this way the lungs are again

the uniting medium between the organic body and the organic soul.

We enter our own nature and the world's nature by the lungs; they breathe us down into the world, and give us our first taste and ideal of it in air. We live, move, and breathe. The soul from God is the life; the brain or mind is the movement; and the lungs are the breathing and the breath of all the powers above them.

The lungs equilibrate the circulations of all the fluids in the body, and as far as they can, that is to say, as far as health permits, they breathe away obstructions, stoppages and congestions, smooth out the nervous life, and prevent the beginnings of diseases. Were their motion taken off from any part, the tide of life would stagnate there. In this way they are the most general balance of every function. They physically maintain the constitution at its best. And as they open the drama of conscious life, so throughout life they continually open a career for thought after thought, and faculty after faculty. In a word, again and again, they naturally correspond to the understanding.

Let the psychological exhibition end here. But is this set of common-sense considerations not practical too? It seems as if they ought to be because any observing person can attest the greater part of them

in his own person, and can infer the probability of the rest therefrom. Clearly any knowledge that enhances the use and nobleness of an Organ of the body, also commands greater attention to its health and wealth than before the enhancement was seen. Values rise as richer crops can be predicted from estates, as favoured places are found on them, and as mines of precious things are discovered under them. If it is good to consider the general lungs when they are known only as feeders with the pabulum of air, is it not good to consider them more when they are known also as the vehicles of life and spirit : when they can import a health which comes from above them. We reckon that so many cubic feet of air should be allotted as breathing-space to each person. A capital minimum for breath. But for breathing a man wants the firmament, or God would not have given it him. It is enough if he sees it ; he breathes it thus. And so of all the sweeter and greater sights of nature ; each of them commands a respiration of its own, which is carried back into daily life. The inspiration of nature and beauty is a breathing indeed. To a Town-worn man, say, an industrious artisan, a walk over Beechy Head on a glorious day is a lung-painted picture that lives during his lifetime in the little gallery of his poorer experiences : the memory that pervades his body remembers the unwonted breaths he drew on the



occasion ; and his mind has an answering picture too, drawn in light and color in its halls. To a group of school children, their "treat" into the Country gives them a larger breath than they ever dreamed of ; and it is a *life - possession*. They want it again, chiefly because they recollect it, but also in the body because there is a breath-experience there registered among the natural delights. And so in all great human moments, whether from the manifest presence of God, or in the sight of very honest men, or illustrious actions, the breath of nature stops in the hush of the spirit, and the record is engraved in a bodily consciousness which lives in it, and breathes after it again. In a word, the Psychical Lungs which are in the bodily lungs, require to be considered as of great practical import for all men, and especially for all benevolent Reformers. Broad shoulders and strong chests and able bodies can be better gained by the larger Cure. You cannot think of it quite in the same category with tenements and overcrowding ; yet rebuilding is the basis of it ; and virtue with its industries and competences will carry it gradually out.

Lastly this view of the spirit of the lungs is needed for General Education. It is remarkable that so large and easy a theme, stated too by such a Master of clearness as Swedenborg, should still be lying unworked in knowledge. It can readily be accepted by the

general mind, perhaps more readily than by the Medical or Philosophical Faculties. The present Writer has apprehended it because he is not a scientific man. All its great lines run in the ground of general observation. When the subject is fairly seen it can be taught to young and old, and it will serve as a prompting to a new mental education. Also it will gradually open curiosity to anatomical studies, which are a kind of summary and ultimate of human knowledge.

This thing being unrecognized for so long, though pushed against knowledge with every breath, how many other things equally near and moving may not be kept by senses and minds in the same room of darkness? Lights, Ho! Every other Organ is as unknown and as black rationally to modern physiology as the Lungs.

### XXXIII.

#### HISTOLOGY.

A REASON why great views derivable from everyday experience are ceasing out of Physiology, is that the field of *minima* is cultivated with diligence and success; and the Megascopé of intuitional remark is almost a forgotten instrument where the microscope is paramount. There is no reason why it should be so. The man of microscopes when he is doing nothing else can attend to Megascopes if he will. It is important for his mind's sake that he should do so; for nature to the microscope is a bottomless pit; or if it has a bottom, it consists of allurements to descend further. Alone, it is a dangerous quest unless it is looped up to the surface by a strong platform of common facts with familiar forms for ropes. It can be dangerous to the psychologist because it leads him nowhere: there are no faces in it shining with mind; no muscles ready for action. It can be dangerous to the physiologist because *de minimis non curat lex*; the laws of order are too dim in it to prevent its dispersal. Recollect

that nature, and especially human nature embodied, is architecture. Organs are the favourite buildings of nature. They are the habitations of life. Histology, or the science of ultimate textures,—ultimate that is to say until more ultimate are discovered by stronger microscopes,—resolves them into deeper and deeper nebulous matter ; and the organ is forgotten in its own vistas of magnified littleness. By this means the ultimate presentment of nature as she is made and meant to discourse with Science, may be forgotten, or yield none but insignificant interpretations. We have had an instance of this in the current physiology of the lungs. Their histology, difficult of access, is known, but their psychology and physiology, though near the naked eye and on the surface, is not known. The same is the case with the body generally. It also is seen by little sight and not by great sight. This has many consequences. Where immense fields of knowledge are cultivated without corresponding rational intuitions, inductions and deductions, the state of mind may be characterized as nebulous materialism. There is nothing to pick it up into spiritual acknowledgment. Organs are gone, which are nature's definite achievement, and the whole flesh has become what Coleridge called, protoplasmic broth.

What was said of protoplasm before may be repeated here. *There are no cells or tissues out of organs.* The

cellular tissue itself, what is now called the connective tissue, is in the shape and make of the man, and is a great unitary organ. Lymphatic tides, life-size, bounded by the shores of the skin, ebb and flow in it obediently to the attraction of their moon, the lungs. In short there are no materials lying about in the body but what are organic. The secretions and excretions also are all supervised, and are in the common stock. The cells that are being continually built and unbuilt are with reference to the organs of which they are ultimate if not immediate constituents. The processes of formation which they undergo, and which are repeated upon them until they cease to be neutral counters, and become characteristic units of structure,—acini of the liver, corpuscles of the kidneys, aircells of the lungs, cortical substances of the brains,—are with a view to their inclusion as the least forms of entire organs; as the ends for which they live. Histology therefore, or the doctrine of cells, threads and tissues, has rational connection only with the architecture of organs, great or small. In human society, men, women and children are the least parts into which it is divisible: heads and arms and legs are not in themselves members of society: the same is true in the society of the body: its organs, and their organules, are the parts of it, and it cannot be divided beyond them.

Not forgetting these things, histology and microscopy

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can of course be pursued for their own sake as separate studies ; and with great results of information and suggestion. The chemistry of cells and tissues is also fruitful both in physiological and therapeutic directions. And when the soul in the body is admitted, and all movement allocated to it directly, or indirectly, and the greater life rules the lesser, the Field of Least's will lose its pedantry, and yield invaluable instructions to the doctrine of the Living Man.

## XXXIV.

### THE HUMAN BODY AS ORDER AND AS CANON OF EMINENCE.

A CHAPTER it seems which needs scarcely be written. For our frame is stupendous in its constitution and keeping together. And this cannot be without a consummation of obedience inside it. But because we do not see inside it at present, we dwell rather on the order of the outside. And necessarily are limited to commonplace considerations. The head is the top of us ; that is clear : the neck is its ladder down : the chest is the middle and as it were the drawing-room : the belly is the workshop and kitchen ; the arms are the superior powers, and the hands their ministry ; and the legs are the moving powers, with the feet for support and the varying skill of it. This is a bodily order with a spiritual, moral, mental and physiological order resident in it : a commonwealth with a King and a God in it. A divine right of upper, middle and lower. Observe that the highest in place is also the highest in Use, State and Function : the order of loca-



tion is from the summits of the mind to the lowest domain of the senses. Our brains know that heaven is high, and the soles of our feet feel that earth is hard. Is it a remarkable thing if the pile of mind and body is in as it were Voltaic plates of strict excellence according to ascent and descent: the best ruling the next best, and this, the next best, and so on? Here is indeed a monarchic and aristocratic system in perfection. This is to say, when the whole is in health. The constitution of human Society shows that this corporeal order is perceived as a necessity, and is acted upon, when the collective and individual mind deals with the body. The head is uncovered, and if it is an honest head there is no shame to it. Society, not Mahometan, craves always to see it. And it has a face to make its interiors visible in expressions. The body is covered, except the hands, where are the expressions of honest work. Yet the heart and the lungs are constant symbols of discourse, and the eminence of their services justifies their position, and the command and pressure of it. They are separated by a great partition from below. The abdomen, body-making, hardly comes into language, and we scarcely dare name it as the belly. It bears its superiors as a light weight, and receives their munificent wages, of motion and life. Its organs likewise are of graduated excellence from above downwards, and end in the offices of purification.

They do not come into language and do not need it, being below its daily order. Lower still, sacred senses reign, which are properly beyond the word of man, and have commerce with the highest ends and things; yet in themselves, being sensual, require pressure of order from all above them, and concealment at the hand of all. Excellence of use, and facility of abuse, require this domination. Man therefore differs from all beasts in being constituted upright and downright; from below upwards and from above downwards. Apes half upright, are aperies of this rectitude of man. Infringements of this *doctrine*, in act and in speech, are visited by the censure and disgust of Society, which shows that it is perceived and recognized as efficient in the conscience. And we may conclude these remarks by observing that conscience-knowledge may perhaps some day when applied to nature be a guiding light in psychology, and in physiology: for it is the supreme consciousness: the arbitrator of right and wrong to the last deductions of Science: able to keep it from atheism when it is at the end of its little wits.

## XXXV.

### CORRESPONDENCE.

CORRESPONDENCE is of the natural world with the Spiritual; of the internal world with the external; and as it descends and comes forth, it fills nature with analogies which are its echoes and its images. We revert to it here because it is a spiritual law even for the natural world. Examples of it have been given already. Thus heat corresponds to love and light to wisdom: the heart corresponds to the will and the affections, and the lungs to the understanding and its thoughts. The Spiritual term is on the one side, and the natural on the other: and the two are equated: what love is in the spiritual world and in the man, that heat is in the natural world and in the human body: what the will and the affections are in the soul, that the heart and the streaming arteries are in the body: what the understanding and its thought are in the mind, that the lungs and their internal ramifications and air-cells, and their breaths and breathings, are in the deep places of the chest. Every-

thing in short corresponds to some spiritual thing; is in active partnership with it: and could not long exist without it. As soon as the body ceases to correspond to the soul, either by disorganization, unfitness, accident, or any other case, death and dissolution is the consequence. And if an earth or a solar system could cease to correspond with the spiritual heavens above it, it would fall into chaos, and be dissipated.

External things are therefore a language and a face in which internal things can be perceived and read. Catholic teaching says, "The invisible things of God from the creation of the world are clearly seen, being understood by the things which are made." Correspondence therefore is a knowledge of this world flowing from and based upon a knowledge of the other world, and *vice versa*. This world teaches then, by its visible immensity and apparent substantiality, that the greater world unseen by mortal eyes, is a world and not a mere state of mind: that when we die we still have a place to walk in and to live in. If the spiritual universe were but a mental state, it could by no means correspond to the planets and solar system, to the universe and universes which constitute mundane space.

The divine Love that made and makes the Universe would soon be measured and over-measured by human

faculties if they could hold that the “be all and the end all” was the spiritual state of men’s minds. Metaphysics would become a God while it lasted. And the knowledge of heaven and hell could not be introduced to mankind. For heaven and hell are not states of minds, although indeed these states determine the place of all persons in one or the other of these divine institutions.

Correspondence is the greatest of the laws and governances of the two worlds, and thus of either world separately. All quality and property flows according to it here. It is the soul of what are mistakenly called the laws of nature. It depends with absoluteness upon the separation of the two corresponding sides, spirit and nature: upon their *discontinuity*. If the one ran into the other they could not correspond; and consequently could not be united; just as if male and female were in one person there could be no marriage.

The reason is that Correspondence depends upon DEGREES of created substances and creatures. Broadly speaking the spiritual world and the soul are one degree; the natural world and the body are another degree. These degrees Swedenborg names DISCRETE DEGREES, because they are entirely separate from each other, and must be discerned in distinct separation. The upper degrees, of which there are two, one of love

and one of wisdom,—each discrete from the other,—are degrees of life: the lower degree is of nature, made alive inductively in man's form by the super-presence of the two higher degrees. We gain a glimpse hereby of the necessary *discontinuity* of these planes of life and of nature. If love flowed into wisdom as itself, and not as wisdom, it would outgo wisdom, and would not be wise, and would not be love. And if wisdom as wisdom were in love it could not shape and guide the love, and could not be wise. So again if life, which is spiritual, were in nature as life, and not merely as received life, the natural organism, and with it the body, would be invaded, and the incarnate corporeal will and understanding, instead of possessing themselves, and giving self-possession to the man, would be spiritually *possessed* and *obsessed*. The man would be his own Demon. The higher tiers of our being therefore operate upon each other, from above downwards, and from below upwards, solely by influx, and when received by influx, by no substantial impetus beyond Apposition. This apposition is according to fitness of forms, likest to a created marriage; between God and the Soul first; then between the love in the soul and its wisdom; next between the soul as the will and the understanding, and the brain; and next between the brain and the heart and lungs, and the general body. All this is

correspondence, which from the high place of its Logos demands room and creates it, and abhors continuity.

Indeed Correspondence is thus the Space-Maker and Variety-maker in all worlds, and things by it recede from each other in order that they may unite more closely, and know each other in their union. All creation has an image here.

Observe that the higher term, be it world or be it faculty, is unknowable from the lower. The laws of each plane of powers are so different that they are as square and circle, immeasurable by each other. There is no right line running through wisdom that can keep a course into love. There is no subtlety of matter and dead things that approaches the everlasting barriers of life. The finest sunlight, the best friend of intelligence, is itself no more intelligent than the densest fog. The natural man, at the top of his gifts, of himself has no insight into the spiritual world. Microscope and telescope are powerless to sweep away space, and show us our departed kindred on the spaceless substantial shore. This is because they are separated from us by a degree of life which cannot be overpassed without special divine reasons while these brains and bodies are wrapped around us. *The natural world is all compact of Stated Spaces; but the spiritual world of Spaced States.*

It is important just now to set these most un-



mystical doctrines or teachings of Correspondence and its necessary *discontinuity*, before us, because attempt is made in powerful quarters to show that life and nature are continuous, and cohere by lines of sameness of law. In short to show that natural law reigns also in the spiritual world, and thus that there is only one world, which in that case presumably may be the natural world as cognized through the bodily senses. So long as this is held, there can be no knowledge of the spiritual world, or the life after death, and the belief in both must be weakened accordingly. And then man's own metaphysics will be the ruler of belief, and will shake hands with all that is worst in materialistic scientism, and take from it the laws with which it traverses Religious Faith and Hope, and broadens the public road to agnosticism, or to the positivist dogma of annihilation.

One supposed Law of the spiritual and natural worlds alike; of Scientism and Christian experience conjointly; is that all life is from life. *Omne vivum ex ovo* continues its line from the generation of microbe by microbe, to the inspiration or life-creation of the Christian by the Holy Spirit until he becomes a Son of God. That is the *punctum saliens* of the book we have already mentioned, NATURAL LAW IN THE SPIRITUAL WORLD. But is it a law of either world that all life is from life? It is indeed a true philoso-

phical axiom which conveys a fact. But it is too incomplete to be regarded as a law. It governs nothing, (laws govern,) because it does not express a whole truth. The truth is that finited life has to come from a dead universe as well as from a living in order that the creature may be separate from the Creator. That is why dead nature is made, and why man is at first put into it and put through it. Dead nature is therefore the ultimate, complex and continent of Creation, which would fall into nothingness if it were not so founded upon what is fixed, that is to say, upon matter. And if nature slipped, the tiers above would give way, and all souls would lapse together. This is a law not of, but for, nature; which causes nature, governs it, and perpetuates it for ever. So it is an imperfect statement that finited life comes from life alone. A dead Sun is required to make light and sight everlasting in the upper spheres, by putting under them as a support an ever-during light and sight in the physical universe. The physicists know and believe that space cannot be shaken in its domain; its collapse is inconceivable; and time stands with it on a rock of equal strength. Man stands with them both, and from their God-filled hands, he eats the fruit of finite perpetuity, and is already in their fastness and fixedness an heir of immortality, and has only to die to enter upon the estate. Whether

he have done good, or whether he have done evil.

And moreover life is not from life in any finite succession. For man is not life but a recipient of life: at first a material recipient, and as the higher degrees are opened in him, a spiritual recipient; and his wonderful created form, mental and bodily, is the vehicle of reception. The form corresponds to the life, which accordingly marries it and is united to it; and the man is a conscious man. But all the life flows from the Divine Life through every ancestral link, and is God's not man's really from end to end. So that again there is no law by which the breeding of finites touches the holy place where the Lord of Life communicates blessedness to His chosen ones.

The order falsely called the laws of nature ceases for every man when he dies: the natural mind with its organ, the brain, dies, excepting that the flower of it is gathered up in a substantial memory repositied far away from consciousness, by which the fixation and ultimation to which we have before alluded is gained for the immortal man. But the order of nature is as it were broken short off for him when he ceases to breathe here. The yard-measure of space is no longer in his hand: distance now is mensuration by state, and what he loves, good or bad, he is near to just in proportion to the strength of his love for it.

There is no law of nature here, but a great gulf of difference, which however in the higher degree corresponds to space. The tolling clock of time is also out of the reach of his spirit. His time, which even here appears long or short according to his affections, is veritably lengthened and shortened there to his mental states. Accordingly, instantaneousness can occur in works and in words and variations, in houses and lands, in skies and vistas beyond vistas, in presence of beloved friends desired by commanding thought, in the great Sun of Heaven appearing full-orbed where there was twilight the moment before. There is indeed an image already of this on earth, but only a mental image. Above, it is a universe of Man, and nothing but Man; of God-man, purveying the River of His pleasures to those whom He loves. The Kingdom of Man has come. On the other hand there can be a fixation, a segnitude of changes and events, of which time gives no idea, although it is hinted at by the obduracy of natural wills, and the crawling movement of their thought and action for good.

No natural laws or lines run here. The law of correspondence which dominates nature forbids their approach. It has death for its power to turn them aside. They are gone and remembered no more.

It may however be thought that eternal life being in some sense a common perception of blessedness in

both worlds, it may by transference from its state here be predicated as natural to the state beyond. But it is not attained here, but foretasted and anticipated by the faithful. And the reality is not upon the conditions which are the so-called laws of nature, but upon the supremest reversal of those conditions in the kingdom of Heaven. "Eye hath not seen, nor Ear heard." The laws of the senses which run from without to within, join nowhere the laws of the senses which are the organs of the regenerate man, and which run from within to without, and are the perceptions only of what is poured through them by their Lord. These are Angelic Senses, and space and time and nature cannot hold them or denominate them.

And there can be no purification of the natural world, by fire or any other agent, at a day of Judgment or at any time, which will capacitate nature for being the final abode of spiritual beings, or for taking on any of their privileges, laws or states. Nature, to the walls of her, to the *flammantia mœnia Mundi*, is dead, the footstool of God, but not the throne. The heavens are His throne. And the laws for the footstool make obeisance to the laws of the throne.

If this subject is much dwelt upon, it is because it is well worth ventilating; and the admirable writer from whom we are differing will be the first to acknowledge this. Of the Christian pervasion of his

mind there can be no doubt. And his perception of Eternal Life is indeed some enlightened preparation for its enjoyment in those who will be its heirs.

There is continuity in both worlds, but not continuity with each other; though there is a correspondence between them. The continuity of each is on a different law; the orders of the two cannot be mixed. Here a man can have anything around him; he can do his worst deeds in bright sunlight, or his best in a subterranean dungeon. The body of the Tyndale of the New Testament can be burnt in papal fire; and many a contemporaneous bad King can die in his bed in a palace, with Cardinals to confess him, with his heart as fat as grease, and "no bonds in his death." This is because the continuity here is on the outside, on the surface, and space is its name and quality. If you have power, and instruments to serve you, you can command the most agreeable presences of nature, and make your *parterre* of them. There is *room* for these things, and they can be placed. This continuity admits of all heterogeneity between the man and his circumstances. Like his senses, it proceeds from without to within, and he disposes it according to his power, at will. Like a spider's web, its lines can serve him. So too with atmosphere and firmament of nature. You can conceive anything in them. If you choose you can imagine a rogue in the Sun, at least

"in potency;" but you cannot conceive or imagine him in the heavens; or a good man in the hells excepting as angel of mercy still in his own heaven: either conception is at once voided.

For the other kind, the continuity in the spiritual world, contradicts the most of this, and judges all of it. From the inner man arising, it flows into his environment. It is the theatre of blessedness on high, and of retributive justice or creation in the Hells. Because all faculties and passions and words, and especially deeds, there, being the outcome of the inward meaning and spirit of the person, are creative. *In* him they are his brains and hearts and lungs, and *as* him they are his body; and around him they are his house and garden and his partner; and further around they are his more distant answerable minds and meanings; and they are at the ends his world and *flammanitia mœnia*; and if he be a good man, that is to say, a Son of God, they are in the same continuity his visible and ineffably pleasant heaven. The continuity goes into distance, only because the near things are in his love more than the distant. We see clearly that this is no law of earth; though the mind here prophesies and attests that it must be the law above. And it has been shown and seen and known to be such.

There is personal testimony here; and this personal



testimony of Swedenborg means ocular honesty, adequate, shining and undeceivable. Whatever mistake has been made about it, comes from ignoring communicated Divine Experiences, and regarding them as necessarily mystical, when yet they cancel Mysticism. This ignorance, itself now a subtle form of Agnosticism, and you in the poor resource, that states of the mind and soul, and their laws here, are the spiritual world. The only escape from which is the humble study of this same spiritual universe : its heaven, its hell, and its intermediate region.

A few words on the Use of Correspondence in creation may conclude this subject. The use is, to bring the Divine Creation down ; to ultimate and fix it ; and through man, his regeneration, and ascension into heaven, to complete the circle, and cause all things to rise representatively to their centre and fountain in the Lord. Whoso is not in this Use has himself to blame for it : all are admitted who choose. Correspondence in Creation effects this because of its faculty of *bringing down*. It is in the higher world Divine Condescension. Because the heavens correspond to the Lord, He is in them, and fills them with His presence. Because the natural world is created by Him through them, and as a dead universe corresponds in its order to their life, being itself a great form of natural order, wisdom and love, the heavens

are present to it, and fill it with their streams of energy. The dead sun is fed with the fire of the divine sun because it corresponds to it ; for it is to the dead physical sphere what the spiritual sun is to the heavens ; a heat which fosters and encourages all things in nature to perform their Uses. This is the *bringing down*. The spiritual flows from within into the natural, and the heat communicated by the sun to the natural houses it. The same is the case in man. The correspondence, by stupendous forms, of his brain with his will and understanding, *brings these down* as inhabitants into the brain as their temporal home ; the correspondence of the heart and lungs, by form again, with the will and understanding, brings them into commerce of motion with the body ; and the human spirit from within, by correspondence with the corporeal human form, makes the man a citizen of the natural world. And all his faculties extend down through him solely by virtue of this Correspondence or Divine Condescension.

We repeat, a World is needed to carry it out. We cannot see Life, or Love, or Wisdom in themselves, because they are Infinite and Divine. We can see them as they flow by correspondence into created subjects and substances, because these are finited, and in themselves dead, and adequate to our external, and then to our internal vision. This fact necessitates the vast

finite universe which grossly corresponds to the infinity of God. Once know that you are an embodied and organic spirit for ever, or else a nothing, and you will see that the All-Merciful provides an extended heaven for you if you are heavenly, *ex necessitate rei*. If man, woman and child here want a world as palpable and large as this one to air their small senses and powers, what must the capacity of their next world be when the high capacious powers folded up in them, are unfolded in immortality; when their world itself is alive to them and with them; when the Earth itself is the Church; when their Sun is a manifestation of the Lord; when their space is love, and their time is wisdom. The more of this life, which can only reveal itself in qualities, there be, the more embodied and organic must the people be, the nations and the peoples, and the more divinely geographical and astronomical the blessed systems and globes of their countries.

One other remark forces itself. The present domain of all those who have left this world, the future place of all those now here, or who will be born in any of the mundane universes, is capacious not for an age but for all time; it is the confluent ocean of the human rivers of an unmeasured past and of an endless future. It is Man; its arteries and veins are All Humanity. Those who die from moment to moment feed the blood of it in a never ceasing current. It is

large for all comers. Visibly most mighty. But the background of this is not spatial bigness but spiritual largeness. The heavens are so extended that "they can never be filled to all eternity." This is because the Divine Love, Who is the Lord, the Divine Man and the One Only Man, is insatiable in His bounty of heaven-giving, and the end stands eternal in the means. This is the size of Heaven. If it can never be filled even by the angelic hosts, the states of the human mind, mortal or immortal, fall away into nescience before it.

These considerations have been beaten back from the religious mind because an outward world may savour of materialism. But when the inward and outward correspond, as they do in the spiritual world, every object is spiritual because its subject and substance is spiritual; and that it is a genuine substantial object, and no dream, enforces its spirituality. A spot or stain on a spiritual garment, a Lady Macbeth's red hands, cannot be cleansed, or washed clear, because they come from within, and the thing within has to be changed first. Still, it is a visible spot and a reeking hand in that world, though it is not material. It would be only a metaphor if it did not stand in outward presence to confront its owner. Yet metaphors without bodies are but ghosts of the material mind

## XXXVI.

### CONSCIENCE.

A GENUINE conscience needs a genuine Lord in and over the human mind. The late John Stuart Mill says somewhere that he knows no better canon of conduct before any act, than that the man who is about to do it should ask himself whether Jesus Christ would approve of it, or the contrary. That was in his case his estimate of Jesus Christ as a moral ruler: Christ here was his conscience. Had he been able to acknowledge Him as the One Lord God, Christ would have been his spiritual conscience; and his intelligence would have been on a different level, and subject to be questioned, revised and regenerated by this Monitor. The highest conscience is an internal organ and faculty in which this One undivided Lord resides, and over which He presides. It can be omnipresent in the Will and the Understanding, and the body to the ends of it, and govern the life; because it comes from the highest, is full of affection and wisdom, and shines in judgments to the extremes.

There are lower consciences than this ; but each of them judges and is judged by the good intention it holds. The tritheistic or three-godded conscience is a divided and contrarious conscience. The divine voice of the Son in it is better to all human hearts than the presumed divine voice of the Father. If both voices are followed occasionally, justice and mercy will sometimes prevail, and vengeance sometimes, and *te Deums* will follow different causes. The most invisible factors mould human life and conduct, and doctrines are influential among these. In the current Tritheism the Father by exaction condemns the Son, and not less by Divine Mercifulness and Love, the Son condemns and dooms the Father. Happily for Mankind, the conscience now forming comes increasingly from the Son, and is consigning to sleep the old conscience warring with it from the visionary Father.

The Deistical or Theistic conscience may be an undivided one but it is an unenlightened one. Of course it is steeped in Christianity in all Christian lands, and cannot escape the saturation, though it absorbs the Christian waters without acknowledgment. But for the rest it must be derived from the man's self, and rise no higher than his personal estimates. Shearing off the Revealed Will of the Lord, the commandments, the Word, and the Church, the theistic conscience

must be the best attainable wisdom and guidance of the will by the personal understanding. All instruction may form, and contribute to, the understanding; but it remains the man's own *status*. His belief in God which modifies all, is again his own *status*; what he thinks God is, rules him. Humanity at large, and his affections also rule him as conscience; but his own thought and *status* are the inevitable boundary. If there be no revealed and revealing God he is right; but it is more likely that there is no God, than that there is a Father able to create Nature and to make *his* nature, who puts all His children into an immeasurably difficult school, and does not appear among them, Word in mouth, and Rod in hand, to teach them their best and greatest lessons, utterly unlearnable because unsearchable otherwise, concerning Himself. On the other hand, if there be a revealing and revealed Lord God, the theistic man has closed his mind against His Person and knowledge and influence, in its highest part, shut himself in an iron box of his own intellect, and must live with his conscience in that limited certainty or uncertainty of good and evil.

The heathen conscience again is a different thing, proceeding as it does from an imperfect or a corrupted form of Religion. It has with it however the acknowledgment of a Being who reveals Himself to men, and who makes actions good, or evil. Inadequate as this is,



mixed with the most impure theisms, and transferring the worst qualities of men to God or Gods, it keeps alive an openness of head which philosophy has often occluded, and derives many dictates of good and evil, by this mere openness, not from the selfhood. Such conscience is accordingly in many cases amenable to instruction, and the Word can be taken to it, and in a measure received by it, from Bible-loving lands. It is a conscience which with the co-operation of the Free-will of the man has Salvation at its end. For the spiritual world is provided with the wisest missionaries, tutors of angel-prudence, and not one instructable man or faculty of a man is left out in those who are willing to receive the truth. There is therefore no chance lost for the rejuvenescence and baptism in Christ's font of these senile heathen babies of the Eternal. Their conscience laid deep here past their knowledge, is their way to Life.

There is still another Conscience, and there are many who regard it as the only one: it is the best Atheist-conscience. Where no God is acknowledged in the desires of the heart, there may still be a determination to lead a useful and orderly life, and an earnest pursuit of good individual and social ends. There may be a strong love of the advancement and improvement of the natural life of mankind. This conscience again, not only not acknowledging, but

steadfastly denying, any standard out of self, is an induction into self of the moral state of the world, and a deduction therefrom of fitting conduct. What is tolerated by society is the limit of action of this conscience, and is its standard good. It is a conscience of action, and not of internal thought. All is allowable to it, or on the way to be allowable, that existing Society would allow. It rises to its own level, of the individual selfhood as a part of the collective selfhood. It may be called Political and Politic, and it subordinates the private to the public conscience, as great Politicians are wont. If Society is on a high level, this conscience can and even must follow it, for it compels respectability. Like all conscience it has an awful voice ; and preaches of natural success, or natural ruin, as the spiritual conscience preaches of spiritual success, or spiritual ruin. It is capable of great cunning of enlightenment, and absorbs religion as a viand conducive to its ends. It also seems to be a *Zeitgeist*, a spirit of the Age deified as the individual man. It may have in it a very soul of honor, and an exquisite sensitiveness to what is of the best repute. It may never be out of its pew in church on Sundays, or behind its bill-engagements all the week. In the declared Atheist it may keep him more strict than his fellows, because he has to live down his ugly creed before the world, and to

show on what good lines an Atheist may live and die.

There is another Atheist-conscience common indeed to all professors of atheism and religion alike. It has a part in every one of us. It may be put with Anti-christ, and denominated Anti-conscience. It is the self-will whenever it is determined to have its way, and to break bounds. It is named with conscience only because at first conscience always confronts it, and would instruct it; but where it triumphs it treads on conscience, and destroys it as an organ. In that case however it does not take its place, but as it is red-handed against the human race, so it has first killed conscience, and buried its dead body out of sight. The "criminal classes," as they are called, are the recognized abodes of this self-will; and the unrepented and confirmed criminality in all of us causes us to gravitate towards them in this life, and to be ranked with them in the other.

## XXXVII.

### KNOWLEDGE BY CONSCIENCE.

THERE is something to be apprehended in the way of science even, and certainly in the way of knowledge, in the informations of the conscience. All other knowledge often goes to sleep, but so long as conscience is not destroyed by Sin, it neither slumbers nor sleeps. The man has not to hunt after its showings, or to make research for them, but like an angelic companion, conscience hunts after him; and shows him the true science of himself. Conscience in this way purveys the supreme set of knowledges: they are given: every one of them is a revelation: and they are the very well-heads and ever-springing fountains of mind. Conscience also, divinely autocratic, is divinely tolerant; its lowest light declares for good or evil only according to the capacity of the mind in which it is reigning. It condones cannibalism in the race which does not yet know that it is wrong; and refuses to call it wicked; but keeps open the area of right until instruction from those who are super-

nally informed brings it home that henceforth sin will be here. It is the One Divine Schoolmaster of mankind, and apportions different lessons to every scholar; always aiming to make him fitter for a greater lesson on the morrow. Admission into its school lies simply in the pledge that the scholar admits in his heart and mind the appeal of right against wrong. Thus conscience is a divine substratum of all knowledge and of all ways of knowledge. We may call it an organ of *poursuivant* knowledges attending the exercise of every faculty of the mind, and of every action of the man. It ought to be the chief organ of the sciences, to supervise their acquirement, to correct their inductions, to put prudence and wisdom into their inferences and deductions, to purge them of curiosity as an end, and of conceit as a motive power; to put the selfhood into perpetual knowledge as the very detail of evil. It ought to make them practical for the use and service of the highest and best things in man. For in conscience everything is of absolute verity and for absolute good. This is because it deals only with good and evil. A man may be ever so mistaken in what he deems good to-day; but if it is really good to him in the state of to-day, he is bound before heaven to act upon that light; and in acting sincerely, especially if he acknowledges God in his conscience, he will have a greater enlightenment to-morrow.

Moreover the good of to-day is the highest attainable good if the dictate of the man's real conscience is obeyed in it. That is what we mean in saying that conscience is of absolute verity and for absolute good. There is the eternal chain in each link of it. And its to-morrow is to-morrow because it is better than to-day.

It is the main business of daily life to acknowledge the conscience in all its transactions; and it is the main duty of each and all to instruct the conscience daily from the Word of the Lord, that it may be adequate to the new works which are the sure appointments of added days. These are the works and sciences of the eternal world here and hereafter. All the light of the future Church in every field, natural and supernatural; all its knowledge of God, of man and of Creation; all its perceptions of heaven, and hell, as present and future; depend upon carrying into act and into further wisdom these urgent lives of the conscience.

## XXXVIII.

### ATHEISM.

THERE is one feature in atheism which has been hinted at already, but which deserves to be brought into greater prominence in these liberal times: the new scope of action which it allows to men, and which reasoning on the ground of human nature must commend atheism very strongly to many minds. All men are a good deal hampered by their various consciences: these are bonds in their lives and “bonds in their deaths.” The esteemed atheist is not less crippled at the present time by *shalt not*s which are veritable commandments; the society which environs him, and which organizes itself in him as his conscience, being founded upon, and penetrated by an acknowledgment of, Religion, is a serious hindrance to many reforms which he wishes to execute, and to much liberty which he would like to enjoy. In this respect perhaps he feels his public loss of doing what he pleases more keenly than others, who when they are pulled up in questionable desire, thought, or action,



have the consoling afterthought that they are better for these restraints, and that God imposes them. The Atheist has not this consolation ; and this sometimes makes him into an angry and even a violent Reformer. He too has a new Jerusalem to bring up, and a spade or a sword as the case may be, to dig a passage for it from the bowels of the ground ; and he cannot get his city rapidly enough out of the deep.

The subject is wide, of what the absence of all religious restraint, Christian or Theistic, will do for Society in the coming time : the absence, we mean, in the great atheistical mind-centres, whether acknowledged as godless, or not. It must lead to new Rights of Man. For Humanity at the top, with nothing above it, amenable only to itself and its selves, clearly has a right to manage itself and ask no leave ; and in this respect is oppositely endowed to a humanity with the Lord above it, controlling, instructing and leading. The Natural Man, whom Atheism enthrones, loves licence ; the Spiritual Man, whom the Lord leads, delights in guidance. The outcome must be that the emancipated natural, all pressure taken off him, will do things which the controlled spiritual will not do. Not fearing God, in one way he will be the bolder man of the two.

We have seen that the Atheist will be bound by his times, and cannot escape them ; but with the

steady pressure of personal will thundering along through heredity after heredity, he must try to alter them. Life is his own, not the Lord's, and his aim will be to do what he likes with his own. This is the keynote. Atheism loves the natural life well ; there is nothing beyond it, excepting, in the brightest prospect, Atheists whom you cannot care for however you may try to care. They are relative nothings who share with God the incapacity that "you have not seen" them. The love of the natural life, bounded only by the social conscience which is capable of alteration, will in the first place engender a passion of experiment towards prolonging this life for ever. What a thing it were if all the clever people could keep themselves out of the sexton's hands by their own cleverness. To achieve this has been the dream of some philosophers. The stupid people and especially the naughty people, who may turn out in some odd age to be the Lord's people, might be experimented upon to find out the way to this end of mortality. Scientism, and especially Atheist-Scientism, has entered upon this path already from several directions. It has been alluded to before, but is too horrible to be looked at in its facts. Suicide again is a clear right of Atheism ; if your self-destruction hurts family feeling all round, it is a question of whether brothers and sisters, husbands and wives, are

worse hurt by your deed, than you would be by living on ; and no one but your predominant self can settle the proportions of this question. You are the weights and scales and the balancer of it, and your selfhood can drop in poundage on either side. In short it is logical to say that there is nothing that is at present regarded as atrocious or abandoned or abominable that might not be justified and enacted in thoroughly Atheist communities, if such could exist. If the writer speaks of his own profession, it is only as an example, because he watches it with jealous care. Lately the doctrine has been ventilated in a leading medical journal, that right and wrong are ideas foreign to medicine, and out of its scope to entertain, just as God and His causation is declared to be alien to Scientism. It is chartered beyond good and evil ; a country where extradition of wrong-doers is inadmissible in its law. Its law is to do what it likes with poor men and animals, and to observe what will come of the experience. And another journal of the same calling has had a correspondence in which the new discovery is given, that self-love is the supreme law of advancement. These are straws that in their driving show the way of an atheistic wind. They are natural from this point of the compass. For atheism, being masterless, can be all-masterful. There is no commandment which mentally it cannot

repeal. As loving God above all things is the pressure which commands the next term, Thou shalt love thy Brother as thyself, so atheism having eliminated the first term, justly declares the impracticability of carrying out the second. This great second Commandment gone, the selfhood is Number One, and inherits all empire. That is the root of the matter.

Observe, no single Atheist acts from this ground yet, unless it be in isolated instances which trench upon criminality, and which are dangerous, and speedily apologized for ; or else in declarations which look like vague philosophical propositions, so roundly and smoothly put and packed are the vipers' eggs. But to meet Atheism, we must see even if we prophesy where it leads. It leads to doing as you like. Not now. O ! not now ; but when it has educated its party, and has the majority. As yet its intellectual castle and citadel is in Scientism, where with its paramour, Agnosticism, it sits on its throne ; and passes with simple people for a harmless and abstract potency. But its edicts issue thence to nearly all cultivated minds, and to medical Professors as supposed centres of knowledge of life and organic nature, especially. Thus the most powerful body of private influencers of the world's opinion is inoculated with it. The majority of them are pious Churchmen or good dissenters, but the cold blast from Scientism

affects their mental principles, and separates these from their religion. Their hold on Revelation becomes weakened thereby, or if they try to strengthen it, becomes superstitious. The public journals of different parties show what a voice material scientism has in their columns; as if each of them had a medical materialist editor to control the page of the natural knowledge; and as if there were no politic insight that true Statecraft and social maintenance in the other department of the organ, is in necessary conflict with whatever sets up nature and human nature as supreme, and undermines faith in Religion.

If we dwell upon this subject, it is because Atheism as a power and a portent is well worth studying. Hitherto the fabric of Humanity, of which our minds are but a small part, has been seen by Churches and States as a mighty building in which there resides a God and a Providence which inhabits and manages the whole from age to age. Were it possible that this edifice is empty excepting of ourselves, the "ugly rush" into it of disorderly men and women, at which we see already some stray attempts, would presently be consummated, and the Atheistic commune would be there installed. There is no power that could then control. The fires which are lusts would consume as they have done from the beginning; and the social world would be a place of ruined galleries and

blackened walls. For no society has ever existed, or can exist, without a God for Architect, without a divine Order for a Mansion-Giver, and without a stable spirit and principle of Peace for the Comforter and Conservator of the whole.

Religion has this peculiarity, that it is the light of conscience, and instructs it according to faithfulness of life, into a better and a better conscience. It pulls down nothing, but is the builder of mankind. When once it has taken such hold of a man that he can say of his freedom, "I will not do this because it is contrary to the command of the Lord God Almighty," that point may be settled for him for ever, or if he fails under temptation, the command is still a spirit and an ideal, and he can renew his battle, and may conquer at last. The Right is already established for his intellect, and thunders at the stubborn gates of his will. To a regenerating man, life consists in such absolute settlements: things concluded, and that can never be again under discussion. The mountain of Rest is walked up by slow sure steps day by day and hour by hour. God writes I will, and the Devil has to read I will not all over that Man. He is altering continually, but in no part of the basis of the new character. And the Society of which spiritually he is a member, is founded upon the Rock of regenerate I will nots, and is everlasting as that rock, which

upholds his feet, and which is Christ: his self-denials are his foothold on that rock.

Atheism is the opposite of this, and is devoid of settlements. There is no day in which it can be said to have settled anything in Life. Cannibalism will be horrible to it to-day if the social stomach abhors cannibalism; but if Society changes its mind, and atheism is hungry, cannibalism may be an institution to-morrow. Morals being the best *consensus* of Society to actions, Atheism is necessarily treading towards the breach of them every moment. Because, having no guidance but itself, it must experiment, and endeavour to reconstruct the time after its own image. But why, it may be asked, may it not leave good things as they are, and enjoy content? The reason why it cannot do this is because it is founded upon the selfhood, and to this, uncontrolled, repose is impossible. It must try to better itself in its own way. The Religious man looks upon the world as a training school for heaven; the rough places, the rubbing circumstances, the sad experiences of it, are borne for the patience they bring, and their discipline is accounted for good; to the unreligious man these things are mere nuisance; and however irremovable they are in the present, it affronts him to hear that they can be tolerated for what they bring, and for the Name of Him Who permits them. Hence boundless



experiment to get rid of them by external ways; political, legislative, moral, or revolutionary. In atheism, good and evil necessarily disappear, and agreeable and disagreeable take their places. The latter qualities shift continually according to the tastes of the age. The Christian looks to a better life than this, and endeavouring towards his own regeneration, aims on the public side to help all reforms which will make his world better or wiser; the atheist reforms or transforms without regeneration, and pleads his nature as *regal* for his *fiats*. For him there is nothing settled but the decree continually going forth, This shall not be. Applied to God at the outset, it will be applied to all consistent circumstance and polity as he proceeds. So that while, as we said before, the Christian settles everlasting foundations on Self-Denials, the Atheist explodes into everlasting instability by Self-Assertions: and these self-assertions at war with everybody else's self-assertions; for the temperament of each person is supreme in them. Whereas the self-denials make a stable society here, and in heaven, and the variety of them constitutes the perfection and the divine consummation of the New City.

It may be thought that we have forgotten the existence of some esteemed atheists, who, guided by spiritual manifestations, believe in a future life and a spirit world. There are indeed many such. But our

forecasts apply to Atheism wherever it is, however long it lives, or whatever world it dwells in. For man, the dominion of Self over God has only one career: It is hell, and it tends to Hell.

One other consideration. The *Æstrum* or Gadfly of Atheism is much abroad in these ages. This fly is an unbounded curiosity to know all things by intellectual and sensual dint. The Christian may be content with a less comprehensive scheme; to cultivate science according to his genius and talents, going from the known, where common perception resides, to the unknown, where a higher perception awaits with a light, and makes declaration of a law which carries a cause, and of an end which enacts a use for which the effect that is studied, exists. All nature can be studied on these conditions better than on the scheme of attempted omniscience. We had an instance of it in the Chapter on *Neglected Physiology and Psychology*, treating of the Lungs, where it was shown that the vital and main office of the lungs is now left aside, in the pursuit of the infinitudes of their chemistries and their tissues. Attempted Omniscience in knowledge voids the uses of all special things in nature by hurrying beyond them: and yet the uses are the souls of the things. Now the curiosity born of Atheism is in good part the cause of this. It has its quality naturally enough. If there is a God, there is an

Infinity and Eternity involved in things which the mind cannot penetrate, save by the condescension of a revelation, or by the kindly shinings of divine light upon our faculties of knowledge. But if there is no God, and we have found it out, there need be no such depth conceived in nature, and we in fact, in some culminating age of science may be the adequate measure of her; and more than she is by our whole selves. Hence she is the vassal or the prey of our justifiable curiosity. This Gadfly, which knows nothing of Ends, Causes, or Effects,—all of them Divine terms,—has its eggs in nearly every Science and in every sanctum, and eats out the better heart of it. In astronomy, it greatly dominates the accomplished Proctor, and leads him to treat universes as things which wear out, which probably they do; but in his reckoning quite apart from times and seasons, youth and age, in the hands of the Almighty. Yet God creates and limits natural tendencies; and true science cannot overlook this consideration. In Tyndall, great as an experimentalist, the same push into impossible knowledges induces him to declare that the universe is a closed box of substances and powers, and that nothing can be added to it, or subtracted from it: Christ may come into it but He can make no difference to the sum of things, which may shift for ever, but cannot alter its quantity: He was in potency in

the sun, and the universe fed Him into what he was, and resumed Him when his body was given up to its flux. The same curiosity is seen again in physiological speculation, and here it has practical subjects to work upon. It cuts up living animals to find life; and yet life is nothing but love, and wisdom, and all things as the ends, causes and effects of those Two. This is not going from the known to the unknown, but from the known to the known, and finding nothing in either of them. It is the last obscenity and abomination of atheistical curiosity, a saturnalia of the lusts of the eye and the flesh, and the myriads of facts it has elicited are cataract to the eyes of science, and abhorrence to the Christian Religion.

Can these things be, and overcome us like a terrible Krakatoa eruption, without our taking special note of them? Principle after principle disappears in the widening gulf of materialism; one foul practice after another is invented and established by Law; one apathy after another falls down upon Religion and the visible Church; and no one seems to suspect the cause. So Thuggee was hidden from the public and judicial eye in Hindostan. Bands of native merchants disappeared, and their homes missed them. There were also respectable village communities which sent out travellers empty-pouched, and these came home laden with merchandize. It was discovered that

respectable men, answering some of them perhaps to English Squires and Country - Gentlemen, killed honest merchants as a means of livelihood, as a delight, and as a religion. They had a Divinity, in *Siva the Destroyer*. This was Thuggee, little suspected, but at length unmasked. And so when our faiths, virtues, humanities, decencies, and home liberties disappear, and the cause ruling in the background is unseen, let it be known that for every good and every truth and righteous self-denial of forbidden knowledge that ceases out of the commonwealth, there is an Atheism high up, either in Scientism or in Sensuality, which subtracts its life, and is its murderer.

And yet Atheism, based on chance, has no chance. Toleration will give it over. In the long run its deeds, found out, and tracked home, will judge it. And in that not distant day, it will stand on one side, and *human* Society on the other: a great gulf between them.

## XXXIX.

### LAW AND ORDER.

LAW and Order may easily be confounded, for they lie close together, and order hardly subsists without law. But in treating of nature, which is what is proposed here, it may be doubted whether strictly speaking there are any such things as the laws of nature. The order of nature, the generally supreme uniformity of that order, is apparent. But order is not law, but a result of law. What may be doubted is, whether nature in herself contains the laws which command and produce the order. Many thinkers have held that nature consists of mere sequences, and not of causes and effects ; and perhaps their view contains a half intuition, and a half discernment of the difference between law and order. And yet the fact is not easy to realize when nature alone is considered. Before the difference of realm and sphere between law and order can be discerned, the spiritual world as causal in detail requires to be taken into account ; and philosophers hitherto have not been acquainted with that world as a theatre,

and indeed as the only theatre, of real substances and causes.

At first sight, mineralogy, chemistry, the growth of vegetation, animal organization, the human frame, all seem to be patent examples of the working of the "laws of nature." Chemicals rush together into new compounds; plants attract substances and expand their forms; living organs nourish themselves from without and purge themselves from within; and what are these events but the outcome of the laws of nature? Certainly it is in the strong order of nature that they should happen. But where do the commanding laws come from which induce the order? Are they inherent in nature? Or are they induced upon nature from without? That is the question. If they are induced from without, they are not laws *of* nature, but laws *for* nature: the legislature which decrees them is out of nature; and the order comes from that law-giving seat.

Observe that no whit of the order of nature is taken away by the thesis, that that order is incessantly impressed upon nature from a higher source; also that science loses no acre of its fields by the abstraction of causes from nature; for science does not deal with causes in this sense, but mostly fears and repudiates them. Its main study is order, which embraces what it considers as substance; and the arts, which are themselves applied sciences, have their field in setting



up new orders and ordinations of orders agreeable to the sequences of nature, along the lines of which her operations flow : these operations being activities in order, commanding particular results. Neither science nor art therefore has any present concern in claiming that the laws which govern nature are inherent in her ; because they have the order of nature to speculate in and to work with ; and that is what they desire. Substance and uniformity, so far as they are ascertainable, are thus secured to them. But the drill of the individual particles and their compounds in nature is not necessarily officered by those particles and compounds themselves.

Science indeed has long laboured to eliminate metaphysics from her borders, and this result is attained when the order of nature is accepted as the all of mere nature, and superadded laws prescribed by things themselves are discarded from her path. Substances are such and such, and act in one way or another ; but to make them into legislators is to introduce into them a personality and a superstition which science abhors. It is another phase of mythology, which science also abhors. The wind is a good wind, and the ocean a good ocean ; but if there is an *Æolus* and a *Neptune* with them, they will not serve the purposes of material investigation. *Æolus* and *Neptune* as legislators will play deluding games with the scientific mind. These

may be the miracles of evolution, or transformations like the *Metamorphoses* of Ovid ; but they are not severe science dealing with mere facts : which is the professed aim of our iron age.

Do we then advocate Materialism ? The answer is that there is a good as well as true materialism which lies in the acknowledgment that nature is dead in herself, and that her manifest activities and forces are all produced by a superincumbent spiritual world which is alive ; and in the centre and on the throne of which is one supreme and only Lawgiver, namely, God. This applies to man equally as to the mineral. As a natural subject he is in himself dead, but vivified from above and from within by an imparted gift of soul, will and understanding. How comes it that he can receive the gift ? In the first place because he is dead in himself. If he were an inherent life, he would resist the gift, or confound it. But being prepared for it, and being passive to it, he can receive it. And receiving it, he can react upon it, and become conscious and self-apparent. He is prepared for it first by the body, and its deadness. The deadness is the emptiness of life ; into the emptiness life can be poured. The body is the vessel into which it is poured. The Soul is the life. It comes in, so to speak, because it has prepared the body for its residence, and so prepared it, that the body exactly suits it, and

corresponds to all its worldly wants. For the soul has first to live a natural life in this world, and the body is a natural home, bed and board, in which it can live naturally. Our old friend, Correspondence, is the key of the situation here. The body by its quasi-human form corresponds to the soul, which is, or rather is meant after a good life spent here through its will and understanding to be, a real human form. But we repeat that if the body were not dead and passive of itself, there would *ab initio* be two souls in it, and not reception of life, but confusion.

As we said before when treating of the natural Sun, it is a strong and inevitable doctrine, this Doctrine of Deadness. It is not strictly speaking a doctrine of death ; but of the preparation of a matter, fixed, constituting space, and enduring, and so making time ; and this matter with no will and understanding of its own ; but absolutely obedient to a will and understanding which is not itself. *Natura non est nisi obsequium* : nature is mere compliance. We therefore see clearly that there are no laws of nature ; and that the whole order of nature rests upon the foundation that there are no such laws. The laws that reign over and consequently in nature are all of them theological laws, and are decreed on the throne of Almighty God Who in Person executes the laws through all nature, as well as decrees them.

A corollary may be drawn here as to the essential condition of human life. If an utterly dead vessel is its necessary first continent, the life cannot belong to the death except in appearance; the man is the death, and the life is the perpetual and everlasting influx of God, the Divine and only Life. Man is therefore an apparent Being. God gives man the appearance that he lives in himself and by himself; yea generally speaking that he lives of himself; and it is an appearance, an apparent truth eternally communicated to him. But God gives also, in the Word, the Revelation of the real truth that he does not live of himself; and this has to be always acknowledged to give the appearance its due. In like manner God gives the appearance that the sun rises and sets, because He gives the sun to the senses first; but He reveals the reality to the inductive reason, which sets the senses on the feet of upright Truth, when at first they were upside down. And so it is with the appearance that man is a central life, whereas he is a needful circumference of death or deadness, and life shines upon him and burns within him by infinite condescension from afar.

This doctrine, of appearances which are not realities, has many dependencies, all perhaps hanging to the fact that the senses and sensual things are the first field of perception, and require their verdict to be reversed before the truth appears; for man is normally

born with his head downwards in the air, but has to be set and confirmed with his feet downwards on the ground. In the most important cases of all, nothing but Revelation can set man upright. A speculation fascinating to many minds, especially to youthful philosophers, we mean, the hypothesis of the good Bishop Berkeley, that the material world consists of mere sensations, and is in the nature of a coherent and solid dream impressed upon the wakeful senses of the communities of men, receives its *quietus* from the stable doctrine of the necessity of a dead sun and a dead universe to the creation of finite souls. Senses require the moulds of deadness to receive them before they can themselves exist, and be lives apparent, separated from the Author of their being. And He Who makes souls and lives *seem to be so that they are*, makes death and deadness seem to be so that they also are. This is only saying in other terms that God creates the universe. And creating it as a preparation for the senses, it precedes the senses in time, and is as real as they. The speculation that we only know the universe through the senses, and that to other senses it would be a different thing, is indeed true; but for all uses the senses are adequate to it; and can be corrected to its higher truths; and that is all that can be said of any senses that can be brought to perceive it. The question of substantial materiality is therefore

settled on spiritual grounds; and matter as a mere fact is co-real with mind and soul and with all finite existence.

If there are in a strict sense no laws of nature, some of the difficulties attending the belief in the miracles of Revelation may presently cease. For it is the presumed laws of nature that have been specially antagonistic to miraculous events. They have been thought to hold the fee simple of nature; to be in possession, and to resist the ingress of any tenant with another title-deed. But when it is seen that the house of nature is clear of inherent laws, and is but a mighty preparation and obedience for laws to deal with, that it is "to be let" for all great Uses, it becomes credible that nature offers no resistance to the incoming of any new and unusual order that supreme exigences may require. Things themselves cease to be disposers of their own destiny, and the Maker of them is the Disposer of them. The *prima facie* improbability of unusual orders and events continues to be felt; and is a proper ground of evidence and investigation; but impossibility retires into the impossible. A passive vessel may hold any wine, natural or supernatural, whereas a vessel brimming with a supposed active essence excludes all other filling.

But improbability of the Supernatural making appearances in nature is altogether weakened in every

mind which believes in the existence and immanence of the spiritual world. And ultimately no improbability is left if the spiritual phenomena are seen to be worthy of Almighty God. There is, as we have seen, no question whether nature will admit them; for nature is open at both ends, for law to enter and for action to go forth: and thus nature is incapable of opposing them; and therefore the only impugnement of a miracle must lie in the proof that it is in opposition to the Divine Wisdom and Love and Use in their Government of the world. This proof against miracles has not hitherto been successfully established. If any man can show that the miracles recorded in the Gospels are essentially unworthy of the Lord to perform, and therefore undivine, he clearly destroys the record as containing the truth, and establishes that the Lord did not perform them. If he can show that changing water into wine has no spiritual contents in it for the future; that raising the dead, healing the sick by a word and a touch, opening the eyes of the blind, feeding hungry multitudes on a few loaves and fishes; that transcending the fears and breaking the bonds of death in His own Person; that Resurrection from the tomb and Ascension into Heaven, are unworthy of the Divinity; in that case these alleged miracles are disproved, and the order of nature, which is clearly and uniformly Divine, is vindicated from such interferences.



But this line of contention has yet to be attempted. Rather, these events strange to us, by their very excellence sit enthroned upon all natural order, as belonging to its very soul, and not to its limited sensuality. They are spirit and body in one, where poor nature is body only. And nature in portions becomes for the occasion not dead but alive in the divine pressure and embrace. In the meantime, the great natural order is unwounded; the miracle recedes when its Use is accomplished; and the world remains a uniformity for science; but the mind has acquired a higher faculty of admissions; and causes which were mere ghosts before, have become substances on the mount of vision. This may even have in it a great future state for Art and Science; for it may add revelation to science, which science often sorely needs; and spiritual wings to the genius of the Arts, giving them powers in and over the world such as living souls give to otherwise mortal organs which are dust and return to dust.

But if miracles are the appearances of spiritual laws *in* nature in contradistinction to mere natural order which is the enactment of the same spiritual laws *through* nature, then miracles, wherever they be, in this room, in this street, or on this mountain, are a part of the spiritual world, and are on their higher side in the spiritual world. They have therefore a spiritual *raison*

*d'être* ; a spiritual sense, and a spiritual universality, and a regal and prophetic attitude towards space and time. They signify nakedly the mode of the government of the world. They are pieces of the spiritual world in this, that a commanding Personality, of heaven-appointed prophet, priest or king, or a Divine Person, namely, the incarnate Lord Himself, produces them as circumstances flowing from His Will and Word, by which nature is lifted at once from space and time and their conditions, and corresponds instantaneously to the Divine Love and Wisdom and Use active and united in all His volitions. In this case nature like the spiritual world becomes a mere appearance dominated by a divine and spiritual reality. And all such things and events have a spiritual meaning in them, in and by and for which they are produced. This is the justification of the miracle. It does not pass away like a natural event, for its head and heart are not in time ; but it is in eternity : it is a piece of the Word of the Lord. Its main value is what it signifies for the regenerating and for the regenerate man : for eternal interests. If this is not seen, it will be difficult to estimate a value for turning water into wine. But if water corresponds to the truths of flesh and nature, and wine to the truths of heaven, then that the Lord at the Marriage of Cana in Galilee should turn the Marriage-Water into Marriage-Wine, imports

for all men and women in all time and out of all time, a divine destiny for marriage; an entrance of holy conjugal love, and eternal fruition as its fruit. This is not merely a spiritual sense to the events, but the Word made flesh making flesh itself into the vessel and the vehicle of heavenly love. And so it is with all the other miraculous instances mentioned above. All of them are introductions of divine spiritual principles into human nature; cures of spiritual in natural diseases; resurrections from spiritual in its type natural death: feedings with spiritual in natural food; universals of the size of immeasurable heaven though occupying a small space in nature; proclamations of the Divine Humanity through the maternal and infirm humanity. Also Divine Glorification of the humanity after the Cross, the last temptation overcome. If these things can be shown to be undivine; that is, unworthy of an Allfather who loves and cares for His children; then their Use ceases, and their miraculous nature is unimportant and need not be considered. But if they are the Works and Ways of Supreme Love and Wisdom, of Redemption, Regeneration and Salvation, then they are miracles with full heavenly contents, and stand for ever on the topmost stair of Knowledge and Service. And then they double in with what Carlyle used well to call "the Eternal Verities and Veracities;" with

the great truths, moral, social and physical of Nature and this world ; for the vast dead fabric of things, the Suns and Systems, also human Societies and Polities, moral life and the supremacy of conscience, are clearly upheld by an Arm, whether personal or not ; by a Power that makes for Righteousness ; which is mighty to support : and these beams and rafters of the Christian Religion, these living works of God Incarnate, correspond to the greater kingdom of man here and in heaven ; as an Arm which is mighty to save.

The question will still recur, what is the use of the Miracles ? At first undoubtedly they had an important function in the initiation and edification of the external Christian Church ; as proofs to its early disciples and members of the Divinity of Him who wrought the wonders. The faith which they established is a sufficient attestation of their Use. But their further use was in both worlds. The spiritual miracles wrought in them at the same time, were clearances of the diseased and decayed heredities of the nations and peoples which sat upon the natural world in the world of spirits. As such they were distinct acts in the Work of the Redemption of the world. Each of them was a divine stroke against the walls and limitations of nature ; so to speak a necessity which fulfilled itself in new life and power given

visibly and tangibly to mankind. This however was only the ultimate result ; the effect here : higher up, in the spiritual realms where the Lord's supreme combats with evil took place, the overthrow of the hells was the reality of which His benign miracles on earth were the outcome and the sign.

The miracles could take place and did take place in the orders of nature because there were no laws of nature, no selfhood of mere nature, to occupy their place and impede them.

The mind is perhaps still doubtful whether nature, having no laws of her own, can derive all her forces and all her lives ; all her orderly forms from minerals to man ; from the direct apposition and induction of the spiritual world. Consider then what the spiritual world is ; that the Lord God resides in the central Sun of it : that it is living in all its immensity : that it burns to flow down and give its life to the dead universe of nature for the sake of the races of mankind while they are dwelling for education or regeneration there ; that every form on earth, and first the natural sun, corresponds as a body to a soul waiting to fill it ; that nature is a prepared vessel to hold this sun of souls ; and an obsequious organ to receive and welcome it and to carry out its laws ; and thus that the predestined deadness of things is the bed of a marriage

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between spirit and matter which has no flaw in its bond ; no natures or affections outlying it. Consider then that on the terms of its emptiness of self, it is filled to its very feet with the inflowing purposes of the Almighty Creator.

## XL.

### THE JEWS.

JUDAISM is perhaps the most obdurate human fact in the world, and it is a formidable comment upon the triumph of the truth and the progress of the species. Here is a great people planted out among the Christian nations, with a creed in the rear of the age, adhering to this creed outwardly, and almost totally inaccessible to the better light which shines all round them. As a body they refuse the New Testament, and probably have not looked into it: at least they are confirmed disbelievers in its fact. If superior truth only required its own majesty of statement in order to be appreciated, Judaism would long since have had its heart melted by the appeal of Christianity. But this has not occurred; and Judaism is probably more resistant to the Religion which supersedes it than any of the heathen nations. The resistance is quiet and unalterable; supported by very little superstition, very little faith, and by no fanaticism. A model of the hardness of the collective and individual will of a great race.



It is introduced here with no desire to be irreverent to the Chosen People ; but for the purpose of setting them off as a beacon of human nature which tells in the first place that truths may be worn out by man's usage of them, and in the second that new and evident truths which would save the old, may be resisted by the entire nature of the people to whom at first they are addressed.

Judaism is what it is because the natural man in the extremest privilege of his self-love is what he is. Jehovah was with it at first, to lay hold on man's nature in its greatest fixity, and to rebuild from the lowest level upwards. The fixity remains, but God has departed from it. And the spiritual mind in the Jew sleeps as a body in the grave awaiting resurrection. Privilege is the monument over it ; and the natural mind of the Jew begins from this basis. He is the incontestable Son of the Eternal in a sense different from other men, and in his own interpretation.

This sheds a warning light upon great human expectations. In lesser forms not so visibly historic, the principle of Judaism reigns all through Society, just as the principle of Roman Catholicism, dominion over souls, rules in all ecclesiasticisms, and in many civil departments. We cite the word, Judaism, as a symbol of this ; and for two reasons. 1. For just despair.

There is no reason why Truth will prevail with them, and in the opposite falsity. They are organic and iron-clad against it. Their wills are self made and self set in opposition to it. And being well banded hosts, they support each other with confirmations of multitude, and cannot be reached by instruction, but if their place is wanted, are drafted about and broken up by time, and die out as of public capacity. Every one of them having a Freewill, this dispersal of them is of their own bringing about. But 2. in this there is ground for encouragement and hope. For the length of time that Truth has to plead, to stand at the door and knock, before we will allow it to come in and sup with us, is no proof of its undivinity, but rather the mark of its Divinity. A new religion, more excellent than the life of any existing Church, may be ages in the world, knocking at door after door of consciences, and gain admission to few minds, and get power over fewer wills. There is no need to extend this argument; it can apply itself. The Judaism of the State and of Statecraft may resist the pressure of new charities and grievous needs among the people; may make costly wars and stint rebuildings. The Judaism of Law may make impossibility of all easy relations between man and man. The Judaism of medicine may steel itself against benign and gentle modes, and abide and con-

tinue with old privileges of destruction. The Judaism of Science may keep the lusts of sight against the prayer for insight, and flout the Word that every good and perfect gift, that all true understanding of the natural world, comes down from above. The Judaism of Churches and Dissents may turn a deaf ear to Divine Truths from Heaven which would endow and establish them for ever. But the reverse of all this, the extension and empowering of the better and the best in the room of the poorer and the worse, is no natural force and achievement; it is not truth making its own way; but it is the Lord in His times and seasons extending His empire of beneficence and ultimate Salvation, by truths emanating from Himself. If the process seem slow, and the events and catastrophes of it are many and great, He tells us not to be afraid when these things come.

There is then no natural progress of the species, and in estimating the singular external privileges of this age, the presence of a New Light from Christ, of a new clearance of the human mind in the spiritual world, must be taken into account as the Agent of them, but through greatly renovated power in human nature. The universal mind is newly receptive because it is steeped in the circumambient light of a New Church, which enlightens and reinforces it even from without. Apart from this, truth,

whether natural or spiritual, has no predestined progression.

The revelation of Jehovah, and the guidance given thus, was Divine Truth accommodated to the Jewish Nature, with every precept of mercy and love laid up in it, but not laid bare as in the Words and Works of Christ. It was reinforced by Psalmist and Prophets; and by natural blessings and natural curses; and Theocracy was a fact and a polity. But the Jewish nature lived down and evaded all this; and in the consummation of their ecclesiasticism and obduracy, the Jewish state fell. It tumbled into the world, where its heart was, and there it welters still. Religiously an obscure phenomenon chiefly notable for its hardness. Commercially, a ruler in money. We may wonder why the Jews think that they, the chosen people, fell; and whether they accept the Bible account of themselves.

Now all natural progress is under the Jewish case. All politics and Church-politics are under it. If the highest guidance is disobeyed or set aside, the liberties of the age may widen, but they will end in licences, and these in naked lusts at last. Though with our great communities all vital and throbbing about us, we think decay impossible, if the evil seed of it be admitted within, the fruit of the lusts will follow. The "ruins of Empires" may happen now as in the days when

Babylon and Egypt, and when Jerusalem, were weighed and found wanting. Bentham and Mill and Comte will not rebuild with formulas a society which is rotting with its own baseness.

And so of progress in wholesome knowledge, such as will register willing nature; remove her modest veils; conciliate the opening of the doors leading to her inner chambers; by worthy binding with, and use of, the known, establish our claim to know more, and thus proceed to the unknown;—such as will join and correspond with spiritual knowledge, and give the Word of God to all children, denying nothing because it is too high, or because you cannot find out the reason of it yourself:—this progress can cease in any department of culture where the principles of rectitude which should herald and illumine it out of the religious conscience, are contravened. Such progress in wholesome knowledge has ceased out of physiology; it is ceasing out of natural history; out of astronomy. All the facts are indeed there, and seem imperishable in printed books: there was never such wealth of facts as now. In the last days it is said, many shall run to and fro, and knowledge shall be increased. But the knowledge here pointed at is not commended as likely to survive the time of the last days. It is not wholesome knowledge, not bounded but unbounded knowledge; knowledge with no recipient mind adequate

to contain, chasten, and so limit it to divine and human service. Indeed Scientism has even now its ruins on a great scale, its Pyramids, its Baalbec and its Persepolis. In some places, as in Positivism, it shows merely mounds of earth full of immemorial things, and no appearance of any of the doctrines or cities once full of life and activity. Great schemes of cairns where its gods and its natures are buried.

How can these things happen? Spiritually, by mental death in the faculties of culture. Naturally, by fatigue of human nature, sick that nothing comes of its unresting experiments. In course of ages, curiosity is a faculty that wears out. And when it does so, Hobbies of the Selfhood, Protohippocrosses, are relegated to the Nursery through the toy-shop of the Satirist, and become the playthings of a rising generation. With curiosity stricken, and flagging and failing, what is called genius loses its imagination, and speculation dies out of its eyes. It breeds no more brain-books out of mangled monkeys, but lets the emancipated monkeys go where they will. Scientism is tired, and goes into business that pays better, and perhaps joins the Jews in its end. We see nations at this hour which are repeating these experiences. And we bring forward the chosen people as the supreme analogue of all such cases.

Meanwhile, although some large parts of the human

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mind are dying and dropping away, a New Church is born into the World, and the steadfastness of its faith, the warmth of its Love, the delight of its Hope, and the pressure of its Uses, are freely for all and sundry who will receive it. The name of it is the New Jerusalem. Of the simple unperturbed stones of poor human nature, God, the Father of the Faithful, is raising out of all humanity New Jews as children unto Abraham.



## XLI.

### MAN AND WOMAN.

SOME advocates of the "Emancipation of Woman," and definers of the "Mission of Woman," leave Woman out of their calculation. If there is one first thing patent about Woman it is that she is the Helpmate of man. She is a Female Man and he is a Male Man. Each of them is a Help meet for the other. As such they are two radically different Beings of the same genus, and the difference is the condition of their fitness and union. In the long run, here, or hereafter, their union, one to one, is an inevitable necessity. Each pair of them makes up the smallest complete individual Man. It would be as easy to have the emancipation of the brain, or the heart, or the lungs, from the body, as to have the Male Man, or the Female Man, set up for herself or himself. In the highest success and most blessed expression of union, they are "two bodies but one soul." The Creator and Redeemer has willed it so. Whatever denies this, cancels the Sexes, which sexes are all we know of the human race.

The differences of woman from man are utter and incalculable. The fitness of each to each depends on those differences.

As Society advances in the New Life, the life of Heaven committed to practice, and in the new heart and right understanding contingent upon this alone, the differences between Man and Woman will become greater, that the fitness may become closer ; and the preparation for the immortal unions more complete.

These premises are no ostensible part of " practical politics," or of the manners of the day, yet they lie as a seed behind all, and are in their invisible potency the cause even now of all the nobler perceptions of sex, and of the liberties and faculties which the wise of each sex are newly willing to accord to the members of the other.

No ideal of gaining sameness between the two sexes is admissible. No ideal of Equality. No ideal of Equality between hill and valley. The valley is full of Homesteads and Hearts, and rich in gardens and crops. The Hill has views overlooking the Valley, and these are substantial too, and of public fertility. Every step of perfection here is built of Inequality. Man and Woman are equal in nothing, and unequal in nothing, but complementary in everything.

All this outlies the rights of woman and of man, and is settled by God the Creator. It is often denied

existence, or confounded with practical questions. Clear it away from controversy, and you will get better at the real meaning of the Mission of Woman.

The domestic mission of woman as proclaimed by the Past is not here in question. It will go on as heretofore, being founded surely on the Experimental Life of the Race. But it will be subject for incalculable ameliorations to the Regeneration of Men and Women. A "New Heart and a Right Understanding" will make all the conditions of Woman's existence heavenly instead of earthy. She will be strong in her true strength, and not in male strength, though she will have the Man added to her as he is not added now.

But the point is, the public Mission, the "Rights" of woman. First, these are in no way impeded by her private wifely mission, though they rest and ground upon its perfection. They will be easily and even speedily attained by the desires of women and the chivalry of men in the coming time. They are broadening every year. What woman can do in the public sphere, where she can help herself in things where in the past she has been passive and helped, remains to be demonstrated. Both Man and Woman, under Wisdom and under Love, are an everlasting Experiment. Freedom of Action, reverently putting aside Custom, and less reverently, Fashion, is the

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exercise ground, the Place of Arms, of the experiment. Let her try. Let him try. If in the long run she can be Physician, Lawyer, Voter, Legislator, Linguist, Scienccr, let her be so. It will require Ages to find out, not whether woman can act in public, think and rule, be athlete, warrior, or mathematician ; for these things she can do, and be ; but whether these are her true and best vocation ; and which of them she will continue with, and which of them she will gradually drop, and abandon. *Fiat Experimentum in corpore nobili.* God will defend her duties.

## XLII.

### EDUCATION.

WE hope the little children will not be tired out into little old men and women, with large heads and stomachs, and little arms and legs, by mental development. Littleness is a sad rock ahead of much attempted greatness. It should rather be called, belittling.

Only the most commonplace things require to be said upon this obvious subject. It would not be mentioned but that we are treating of the greater Origins and Issues of Life and Death; and the instruction of the mind, judicious or injudicious, for good or for evil, is the greatest of human origins, and has the greatest of controllable issues.

Universal Compulsory Education, so that the gate of knowledge shall be set open for every child, is the beginning of a benign Socialism. Though brought about through legislation, it is not political, but a supposed right and a duty which Society owns, and owes, to all its members, even the young and the poorest. Without it, they cannot read the Word of

God; without it they cannot keep their accounts; without it they cannot keep their affections alive for absent friends and kindred. It begins heaven, the world, and large Society.

Such education in those who are to receive it, is incompatible with extreme poverty or destitution. No horse can go without grass, corn, or hay; and no fire live without fuel. Politics does not command you to educate universally and compulsorily, excepting on the indirect ground, that as the children of to-day will in a few years be the masters at the polling-booths, they had better be educated citizens than ignorant ones, and have learnt the lesson of political order, we dare not say, subordination, betimes. Whether this instruction can come out of any other than a religious education we do not now discuss. But undoubtedly the best ground for the education of all children, lies in social humanity; in giving them privileges which, if they choose, can elevate them as human beings. "Suffer the little children to come unto Me, and forbid them not," seems a commanding voice which sounds through all the offices and passages of benevolence, and proclaims that wise and good instruction should be imparted, and should lead the young of every class on the paths of improvement.

If the social conscience commands this and the State confirms it, and if political compulsion follows, food

for otherwise starving scholars also follows of necessity ; probably food provided by the municipalities, or the school-board districts. There is no escape from this necessity. It is the workhouse principle higher up, and recognizes that every child however poor at home is also at home in a new sense in his country, and is entitled to simple and pure mental food, and to such constant bodily food as will support his brain and its mind in their instructive nutriment. In a word, a physiological necessity lies under general compulsory education. What children shall have the breakfasts and dinners, and what shall not, is a detail which must be left to the Compellers, who are in turn themselves compelled to face the consequences of the first act of compulsion.

Schoolmasters are not always aware that the young labouring mind requires good aid in the stomach. In a large school not far from here, the boys bring with them in the morning a luncheon, which they eat in the middle of the day, and go home to a late dinner. This is against the rules of good digestion, and many boys suffer and grow weakly from it ; especially those, and they are many, who have poor constitutions.

To the Physiologist, especially to one who studies the larger origins and issues, and looks to the national welfare, it will appear not fanciful to assert that the enactment of a universal compulsory system of educa-



tion among the little bodies and minds that have been neglected in that respect up to this time, is a strain and a shock, the consequences of which should be always kept in view. It has to be encountered, according to all "modern thought," and it is not worth while to endeavour to reconsider it at present. All the same, "breaking with the past" has many meanings and consequences. Obviously it is important for the individual lives concerned to measure the little backs to the burdens. And to consider that minds which are heredities of ignorance hundreds of years deep, are different from minds which inherit from more or less instructed parents. No simplicity of knowledge can be too great at the beginning; no interpolation of pictures and Kindergarten toyings can be too frequent. The faculties should grow up under the eye and discipline of indulgence, and slowness and stupidity be reckoned with not as faults but as inevitable conditions of growth; as it were seeds that require more than one summer to bring them out of the earth. Mental cudgelling is of no use for natural slow coaches.

When we know that three or four generations of peculiar mind, say Unitarianism, Judaism, Clericalism, or any other deeply-founded state, produce in each case a man almost immoveable on his own strong point, we may perhaps also believe that ignorance acquiesced in for long ages breeds a brain to which

knowledge is a burden, and the acquisition of it a sweat of the brow. Therefore the little dullards who refuse to learn are the sedulous problem of education, and the bright children can chiefly take care of themselves. Perchance the blockheads, some of them, may have the more in them in the long run, not as scholars until they are in love, but as biding their time and their call. But if they are cudgelled, the germ they cherish and hold back, may be destroyed.

There is fear that compulsion unduly exercised may make education not civilizing but aggravating. It does not follow that the compulsorily educated race will be thankful to the State for its privileges. Whatever minds are stunted by it, or deformed; possibly set upon stunted and deformed bodies; are likely to be reformers of a malignant caste in their future society. Caliban's learning of language taught him how to curse. The perceptions of a twisted organization are ferocious, and nothing can make them straight. They cannot get the world into their form, and are at war with it. This is no question of the Advancement of Learning in the Baconian sense. The making and bettering of willing and ambitious scholars is one thing; the conversion of the residues and dregs of the national mind into faculties more serviceable for the lowest uses is quite another. Wherever ambition of knowledge comes forth, whether

in high or low, it will have its career ; but it is not to be counted upon as a factor in School Board education.

It would seem that no teacher should derive superior emolument from the production of brilliant pupils. They will come of themselves. Or if they are forced by emulation and rivalry, their minds and bodies will often be injured, and they will die early out of the competitive ranks. Mere knowledge is not substantial faculty, and the brain, unless hungering for it to convert it to future power and use, in the long run disowns it as a foreign thing and a burden. The general humanity reigning in and over a school, the humour that makes dulness discern itself and smile at itself,—often the first dawn of mind that comes to dulness,—the skilful allocation of tiny burdens to small powers, the opening of shut faculties by parable and illustration ; the abandonment of all fixation of lessons where such discipline is insupportable ; the praise of dulness when it becomes less dull, rather than of wit that is sure to be more witty ; these seem to be a few lines of policy for the new multitudes of our little children whose eyes are to be compulsorily opened to the light of the Nineteenth Century.

Nourishment for the body, and digestible food for the mind, sum up the case. Fresh air, and periodical

exercise during school hours, and especially some gymnastics, and marching in orderly ranks, are indeed essentials. Few things give the child's mind such a sense of his own dignity, and at the same time of a membership of Society as a greater man than himself, as some kind of military banding: it can be the first perception of order and subordination, and communicate a young sublime sense that child-mankind is somebody, and is treading on to conquests, and to the music of the greater disciplines of life. A childhood sweetly, strictly and indulgently regimented thus, is as great a preparation for an orderly humane life, as a childhood built up of lessons of knowledge: and indeed the associated order of the little limbs, helps the intuition and exactitude of all the uncertain faculties above them, as a mental and bodily brotherhood.

"Spare the rod and spoil the child" is a maxim not to be lightly set aside; but severity, which usually means vindictiveness, must be exorcised from it. The rod may be sometimes indispensable. But if it is continued, it embrates; and also debases the school which witnesses it, or knows of it. But there is one plain rule about it. No child should ever be stricken on the head, or the ears, or the spine, or the hands. Caning on the hands is a savage thing, and may injure for life. I have a case before me where *caries* of the bone of the thumb was caused by it, and the child

was thus lamed for ever. Boxing the ears is next to beating the eyes: a dangerous and wicked thing. Nature has provided parts which can be threatened and if necessary touched by the rod, without doing any violence to the future health. But to beat the hands and rap the knuckles: it is worthy of North American Indians. The Divine Skill which designed the feeling fingers on the Image of the Divine Hand, calls for condign punishment on those who break up children by such devil-disciplines as these. They are affiliated, though in distant relationship, to the Tiger Surgery which roams in our Hospitals, cuts open windpipes to cure diptheria, and operates on the slightest pretexts to keep its teeth in flesh, with no consideration that any good thing even death can come of it. It is gratification of practice. Now where a teacher is once convicted of assault upon any part of a child's body that is especially capable of agony and breach, that person should quit the company of little children, and compulsorily go out into the human wilderness, to seek another lot.

In order that school may be school, play must be play, and liberty must be liberty. This is infringed by the present systems from the top to the bottom. The habit of evening lessons puts old Care upon young brows. It is deadening and stultifying. When school ceases in the afternoon, say at five o'clock, its

books should be packed out of memory, and not resumed till the next morning. "Much grows in winter nights," says the Swedish proverb. Digestion and assimilation of knowledge go on then, and what is learnt, handed over to the involuntary powers, becomes a part of the mind. But in the summer and scorch of learning all day long, languor and weariness grow apace. Young children, and growing youths of both sexes, are on a dead level with their careworn fathers who carry their heavy counting-houses to their dinner tables and their drawing-rooms. A race inured to evening lessons is a bad omen for the vigour and genius of the country. I have seen the bright made stupid by them, and mind and body given over to premature decay. It were better to have the simplest rearing for the mind, than to press and oppress it, in the vain hope that talent and faculty can be created at the expense of nature, and that the race of life will be run more powerfully the more the memory is crammed with particulars of books. Prodigy-making is no part of the business of parents; and the cleverness of their offspring is beyond their control. Over-pressure dwarfs everything, or thins and spindles it out. As in gardening, the plants of a climate grow in its open air, but the same plants in a hothouse are out of nature, and insects breed out of their consumptive miserable shoots.

It is a poor time for universal compulsory Education, and whether the thing will stand, or be rent in pieces by contrary forces, remains a question. "Seest thou these great buildings?" is the beginning of a short Divine Catechism which may possibly apply here as it does to Hospitals, and to other Institutions new and old. The Jar of Sectaries and Factions, and the pressure of infidelities, makes the universality of the things to be taught into a very small universality; so that it is only the scholars who are universal, while the mental food they get is partial and exclusive. Yet little children require the most universal knowledges of all. Who am I? Who are you? Where did I come from? Who made me? Is this right? Is this wrong? Will God love me if I do this? If I am naughty where shall I go to? The mind of a child that is not suckled by a godless mother, and perverted from uprightness by a godless father, is dwelling with these questions continually. All the philosophers have also been engaged in them since thought began. To the philosophers they come as insoluble, but to little children as able to be answered by fathers and mothers in final settlement. A sound child by the make and creation of its mind can instantly affirm the existence of heaven and hell; and no sound child instructed of them, doubts them. This is a universal field of knowledge belonging to the



cortical substances and very initiaments of young faculties ; philosophy by its speculations *pro* and *con* attests that it is this, or the mistake of this ; but the State is obliged to ignore this field because of the chaos which de-natures and de-mentalizes our Society. The School-Board is a great Agnosticism.

The prime facility of teaching, which consists in supplying knowledge germane to the God-growing and self-growing mind, is therefore, unless in the home, omitted at the beginning, and jealously not mentioned in the progress. It is a something of forbidden relation between teacher and taught. The loss of this facility makes difficulty all the way down. The omission of religion in school makes secular subjects hard, and their material exactitude elbows its way among the things of faith, and cuckoo-like, may very early begin to displace them from the mother-nest. Secular schools are the parent of secular generations of men and women. All this is due of course to the absence of a Rational Church which can teach the superior truths, and the life according to them, which alone is Universal instruction for young and old. The good side of it is, that the opposite religious falsities, and the evil life according to them, is not inculcated either : but neglect of both these great sides of our being, prevails. This is inevitable at present, and Scientism has its day, and has the youngest chickens

in its coop. But for the reasons given above, it may be doubted whether the Agnostic system of rearing minds can last, seeing that it has the whole grace and virtue and nature of childhood arrayed against it, and the Lord God Almighty inevitably on the side of the weakest and youngest. Milk for Babes is His prescription. The crusts of reading, writing and arithmetic can be sopped and softened in this milk given rationally out of the Word by godly mothers and fathers. Implicit trust and unquestioned duty keep the little minds open from the earliest receptions onwards. And openness can learn anything, and its will is application.

## XLIII.

### THE DEMOCRACY COMPLETED.

THE rule and power of the people is thought to be advancing with great strides during these years ; but is the people more powerful for their power ? Unless this is the case, the word Democracy, signifying the strength of the nation, and the embodiment of the national will in actual force, is an assumption and a mistake. Democracy without this condition, is compatible with increased feebleness, with greater ductility to designing men, with having its own honest will turned out of doors, and the place of it supplanted by tyrannical agitators and self-seekers. Democracy may be like a large ant-hill of most commercial and industrial ants ; each intent upon his one grain of stuff, and carrying it home on his back to his proper young, and to his typically respectable community. Democracy in this case may have a neighbour which watches its prosperous trading, and wants it, soul and body. There may be a Great Ant-Eater in the neighbourhood,—a Grand Old Ant-Eater. If Democracy

is not something more than a community of trading pismires, the great ant-eater has only to protrude his long tongue in the path of the stream of ants; a tongue attractive with glistening trail of promises; and to keep his tongue well out in talk immoveable; vocal motion so incessant in vibration as to simulate rest and preach peace. The ants climb the sweet tongue, and are raised by the promises; and when the tongue is well covered by the creatures, the great ant-eater draws them in, and has them in his belly, nourishing his shagginess. And as swallowed-up ants tell no tales, he lays his tongue out again and again, and draws in well nigh the whole nation of them. After this their minds survive only as the Ant-eater's Entozoa. This seems to be a real Correspondence of what may happen to a self-conceited and unobservant democracy if a long well-slimed tongue of the kind gets securely planted in the centre of its unwitting affairs. The more multitudinous it is, the more blinded it is with its socialism; the fewer are its individuals; and the more vulgar and easily-preyed upon are its brains. It is easier to convert a nation to folly than to touch one wise man. For the nation is the lowest average of all the individuals. Of course the swallowing process may be avoided, but only by keeping sedulously out of the way of the tongue; by discerning the selfhood in the tongue; detecting what

it wants; and giving its cajoleries a wide berth and a religious inattention. But it may be feared that democracy will have to find itself many times in the belly of the Grand Old Ant-eater and his Successors before it learns to distrust and righteously to detest "him and the likes of him."

Yet among lessons to be learnt, duties are the complement of rights, and where rights unwarrantably pleaded lead to wrongs, and to engulfments and misfortunes, duties can steady the mind, and give moral power to otherwise vague brains. Something of this should be true of Voting Democracy; which may amount to little more than putting the Voter as a marsupial into some large person's pouch, and keeping him there. Why should voting be the only *role* and privilege of British Democracy? At best it is giving yourself away to somebody else whom you trust: in itself, it is giving away your understanding and your will; often to be used against your own better mind as time goes on. Is there not something then that you can keep for yourself?

Let it be granted that voting constitutes the country and is the country; that the great cake of multitudinous common opinion is its food and nourishes its constitution. That all this is worth registering, and that there is no danger in representing it in legislative bodies. Also that it is so valuable that it is important

to pick up the scraps and odd bits of it in a scheme of proportional representation. Still, it is made up of men, women and children; and these are substances, not second-hand opinions; and all the properties that surround them are necessary to their safety. In these days, does their safety end in voting, and is that safety assured by it? The complement of voting, and thus being the country, would seem to be banding together and defending the country. Universal suffrage as the intelligence of the nation should have universal military service added to it as the will of the nation. Duty would thus balance opinion, and prove and found the reality of it.

Many circumstances show that this is a great haven of security ahead of us, in the land-locked compass of which alone the country can ride at anchor. Probably democracy through evil counsels, and the cry of "Peace! Peace, when there is no peace," will lead to immense catastrophes and curtailments of empire, before it submits itself to the severe order of national defence. But if Great Britain is to uphold its Providential Mission in the world as a Christian Power, every man must some day be a soldier as well as a most peaceable citizen. Such a citizen he is not yet; but often a covert soldier of mischief and anarchy, assaulting the Monarchical Commonwealth.

This change to an armed and embattled Christianity is pressing in point of time ; for the enemy is at our gates ; and in large force within the gates. Commercial dogmas of peace have sapped our walls from within ; so that valorous defence is reckoned ignoble ; and the needful men of war who save our throats are preached down as bloodthirsty minions. "Soul take thine ease" is an Ostrich-Zareeba in which we expose our bare baseness to the enemies. Quakerism as a subtle miasma has poisoned the resolution of statesmen ; and through it the imposture of a false Christianity misinterprets public duty, and "sicklies o'er" the will to righteous war. Fleeting sentimentalities rule. Empire is unvalued, though interpreted in a godly responsibility, it means the introduction of superior order, peace and happiness in outlying nations ; and bonds as of a great loving family wherever our realm extends : and though the collapse and cessation of it is the falling down of great tracts of mankind into age-long ruin. The inevitable means and resources of empire, in physical power and force as the last hoop which holds us in, are found to be inappropriate by the new atheist-religion of humanity. The narrowing of the nation to the shop is the easy fireside chair of its faith and hope. All these and many more are foes inside our country. "Peace when there is no peace" is the sum of them.



They cannot but lead to dismemberment, and probably to invasion. After this, perhaps, but hardly before, to national awakening, and resurrection. In other words, to an ARMED AND EMBATTLED CHRISTIANITY. It is literally as well as spiritually true that Christ came not to bring Peace on earth, but a sword. Though it be the sword of Righteousness and Judgment, it is still a sword; and the Prince of Peace is the inevitable Wielder of it. The false pruning-hook that would antedate and forestall it, will some day in the Divine Providence be thrown aside; and cap-a-pie, this nation will have to put on its helmet. This is the only complement and safeguard of democracy; its new heart and its right understanding.

As the world is, every nation hates every other nation, and the hatred leaps out in a thousand prints beyond diplomacy on slight provocation. This is because the lower man and the lowest stratum of him, is the terminal, average, ultimate nation. My wise friend, Frederica Rowan used to say, "You know what stupid things nations are." And being stupid they are ferocious. And because they are ferocious, wars come perpetually. And the wisest among us are most wise and most loving when they count on this, and have iron sides to the strong box which holds the regalia of our Christian Empire, so far as it is worthy of the name.

## XLIV.

### PASSIONS IN EXCELSIS.

BACON remarks that the light of Science as man takes it is not a dry light, but "steeped in the affections." The love of Science is itself a great affection, an aorta of the lower mind, and prompts the pure quest of Science. But this is not what Bacon means. He alludes to a number of other loves which may adjoin themselves to the love of Science, and reign with it, in it, or over it. Some of these loves may be pure, what he would call parents of dry light: as when any man, not specially caring for a branch of scientific knowledge for its own sake, yet cultivates it for some public good to which its acquisition may conduce. This love may elevate the love of the science, give it a noble warmth not its own, and lead it on, through new connections, to great thoughts and wider issues. Others of these loves are usurpers, and put the love of science under the love of self, and narrow its domain and considerations to either personal or public egotism. These despots reigning in Knowledge are for the most

part unsuspected. Everybody concerned feels their autocracy, but does not propose it to himself as *his* tyrant. The opposite party may be an interested party; may, because he is Pope or Cardinal, and not because he is astronomer, oppose Galileo's moving world; but he, Proctor to wit, is Science, and not an interested party. His convictions are dictates of that icy judgment-seat, the nature of things. See how cold and law-like, as snowflakes they fall, and cover all your landscape with their purity. Your own interests are gone in looking at that impartial whiteness.

This is a surface appearance. The whiteness is often the ashes of the man's intellect covering the red-hot cinders of his passions. It is especially so in several modern debouchments of science. As a rule, those branches of knowledge which are practical, that is to say which are certainly and unmistakeably continued into useful arts, are the safest from passional invasions; they are as it were married Sciences, and the Arts are their lawful and fruitful wives. They fill the World with inventions, and call upon their husband-sciences for more and ever more children. The Workshop of Use limits them, and they escape the doom of the tree of knowledge, and are not "as Gods," but as men; good wholesome men. Almost the same may be said of all mere Sciences of classification, as Botany;

or of sciences ending in the discovery of natural parts, as Chemistry ; indeed Chemistry is an Art-science, and makes things and combinations that but for her would no more have existed than silk clothings or cotton-goods without manufacturers.

But these are purely material things, and the master passion that rages about them is of priority of invention. But when we go up higher, we quit comparative purity of purpose, and the balancing power of Utility. Especially as we ascend, or descend, to the physiological, psychological and philosophical Scientisms. At present these are legitimately united to no useful arts ; but are old bachelors, and often chartered libertines,—we may well say, “ chartered,”—endangering spiritual houses, and other men’s lawful wives. Physiology is the wife of a true Psychology, if there were one ; but instead of that it is now the paramour of materialism. Psychology is the Wife of Spiritual Truth, if there were any ; but set a-roving, it becomes the paramour of several ; sometimes of metaphysics ; sometimes of “ Eternal Matter ;” sometimes of spiritism ; but with all it has no children. Perhaps as the brood of scientific lusts has to be accounted for, they may be the offspring of these unions. They cannot be barren. Philosophy also, once named of the love of wisdom, which ought to be married to the Divine Love and the Divine Wisdom, if it would read them, is the paramour

of Atheism, and hunts the records and sanctuaries of the Law and the Gospel to level them to artifices of man's proper faculty, and to make nature their interpreter.

All good and true men's minds outlie these remarks, but they apply to the secret contents of many sciences. Thus a good part of natural history, converted to the service of Evolution, is an extended frontier backwards and forwards, into a so-called "Infinite" past and future, meant to form an absolute terminus to the view of a creation, and to the acknowledgment of a Creator. A good part of the New Physiology is a hot endeavour to substitute cell for soul, and to destroy the architectonic body, whose architect is the soul. A large part of modern medicine is likewise bent upon ignoring the mind, and denying its evils, diseases, and sins, which in sum are the causes of all ailments; and treating the body alone with the most virulent points of nature. As a rule, the more any science deals with things on the borderland, and which dwell on the confines where mind and matter meet, the more it furnishes opportunity for the exercise of the atheistic passions, and the more these press on there to the attack on high principles. Probably sciences must be united to arts and inventions, and the arts and inventions here are mental, excogitated by the intellect, and this, instinet with, and urged by, the ruling self-love. The upper

frontiers of these sciences are fiery indeed, and showers of missiles from them continually assault the walls of honest faith. They are, if we may speak physiologically, inflammations of a great tract of the affections of science, and follow the course of inflammations. Prompted by the doubts and pruriencies of the selfhood,—the heart in this case, where the first disease is,—the truth ceases to flow in its vessels, and stops and clots into denials, small at first, but extending and ramifying; a special egotism the centre of each congestion. The obliteration of the affections or vessels of truth follows, and the Tract of Science swells with pride and hardens with obdurate will; and the heat, swelling and redness are reckoned for increase of power and intelligence. Consolidation of what was before fluent and fluid takes place: confirmation in false positions, a larger egotism. Matter forms; new and destructive principles are evolved; putrid principles, pyæmias, which form new channels, no longer vessels but ditches, which honeycomb that part of the mind. And then the symptoms of mere mortality are mistaken for the immortality not of man but of genius, and sores running over religion and life are reckoned for the triumph of science and the improvement of the species.

It is a terrible statement, that such mental parts should be at present the organs for the discovery of the hidden mysteries of life and of the pure pathways

of the creator. What of such things can be seen by eyes which are ophthalmias of the very will, working with fingers which grope in the uncleanness, in that darkness which is the only light for such eyes? No wonder at the horrible processes which are now so common, and so encouraged by Church and State, for evading the penalty of insane beliefs which follows in the wake of such scientisms. It were most charitable to say that the physiological mind is chiefly mad, and that its passions against religion, humanity and probity are the cause of it.

There is no cure for such abscesses and imposthumes accredited as new organons, but a return to all the great and simple faiths of the Christian Religion. If "the pure in heart shall see God," because He is pure; and if His Love and Light have made all things that are good; and no things that are evil; it follows that the way to see His Works is but a lower application of the way to see Himself; and that the only passion permissible in any science, is an unselfish affection to see into it, at first for its own innocent sake, and afterwards for the end of looking through it to God Who is its Lord. The vision of Him may be dim; but on this track of purer affections good luminous with truth circulates; the blood of a new mental love washes down the clots and clods of the selfhood; and there is always a vista at the end of which the Great Creator



stands ready for Revealment according to preparedness. In a word, a regenerated mind is the fixed price that has to be paid for all true knowledge of nature. A collective regenerate Man is the New Organon for whom the Heads of the Everlasting Doors will be lifted up; always "that the King of Glory may come in." These hard terms, of Regeneration, are manifestly the only ones. The Godlike in Creation, that is to say, nature as it streams perpetually from God, can only be visible to the Godly. There is then no despair for man's insight. All, even the deepest and inmost things that will conduce to him can be known, by the Gift of spiritual Science to him, by the mercy of Revelation unto him. And the affections of such knowledge, the curiosity of it, will never tire; for it belongs to both worlds, and is coeternal with both their creations.

## XLV.

### END, CAUSE, AND EFFECT.

WE do live in strange Times because new Times ; and our times are strange because we have emerged out of old and withered times which had grown commonplace and rutty beyond endurance. For newness and oldness of Time is not humanly measured by dates of centuries, but by the youth and virtue of the men and women who abide in them, and by the Divine Hope, Faith and Charity which lives in the men and women, or dies out of them. The Jewish Church was an old Time ; the Bhuddist and Hindoo and Mahometan Churches are an old Time ; the Church of Christ was a New Time, and His New Church now is a New Time.

The present newness of Time runs down into all nations and lives. Nations grow bigger with it. They all know now that the world is round and large, and act consciously and deliberately on the knowledge. They have gotten them wings which fly the air of the planet from the twig of their own country. In not many years, no decadent or savage race will be in

politic possession of its own soil. The outlying places will all be estates of the civilized countries. After much friction and many contests, perhaps many wars, a greater unity will be established over the earth, and all polity will be considered and modified according to that unity. Internationalism, guided by Providence, will originate facilities, compromises, compacts, liberties, laws of War and Peace, Arbitrations, which the separate lands must obey : and Intercivilization will be greater and better than civilization.

Disregard of the rights and properties of the poorer races, who are indeed our poor relations, brothers fallen, or not risen, from the first Adam, and now in the "slums," is too likely to be the manner of the powerful to the weak. It is a law, which means a ruling lust, of human nature, and mere human nature governs chiefly in the great colonizing effort which is proceeding apace.

Mental things follow the same lines. The New Time moves all together. The poorer philosophies are sure to be occupied and dominated by the push of stronger thought with the pressure of greater knowledge and ambition urging it. For thought and knowledge tend with all their might to become unitary ; or at least to be members of a great body and wholeness instead of being separate ambitions and conceptions.

Butler's *Analogy of Religion* and Paley's *Theology*

occur as instances. The undoubted ground these Authors occupy does not belong at the present day to their minds, but to Modern Thought which disregards them. Their wigwams are decreasing in numbers, and their race is dying out. The Argument from Design especially, the Proof of a God from the order and coherence of things, is weak for the existing philosophy. To simple pious people, who already believe in the Personal God of the Christian Religion, everything attests, not proves, His Existence, and they are in all times the Chosen People, the Residue who are upheld from Faith to Faith, for whom there is no interregnum of Divine Light, but one Church of Honesty and Piety reaching from Adam down to this hour. But the roll of thought has almost no concern with them. It has however serious concern with the men of culture. And from them the Theistic argument from design has well-nigh disappeared. It never had strength to force conviction excepting as we said above, with believers; they lent it force rather than succumbed to it. It was an intellectual, rational, or simple belief of the will, and introduced nothing new or alien to their minds. Above all, it was in no modern sense Scientific.

What is the scientific occupant of its place and substitute for it? A force behind nature, whether above her or below her, pushing through nature, and from cells and jellies evolving every form in the kingdoms

—shall we call them kingdoms of these suffragans?—eliminates any knowable system of design, and a world of opportunities is left instead of it of which each indefinite pusher takes advantage. If the hole of opportunity fitted, there is no figure that might not be moulded in it instead of a Man. Under these circumstances Man is no design but the present thing or the first thing that comes of them. If the run of metal that would make him is not strong enough to run into all the avenues of the mould, it makes something else; or, if it is so strong that it bursts the mould, a new exsurgence comes, and the forceful stuff survives in a greater animal. We were going to say, creature, but there are no creatures here but creatures of circumstance, as there is no Creator. When all results are considered as conduits to something else, there is no more design than there is in the shapes of running water. There is indeed determination of those shapes by difficulties and opportunities, but the creator of these is the pebble or the hole that meets the current : it is not any fountain on the everlasting hills.

Yet it must be assumed that there is something which “makes for” everything; for a righteous gentleman a power that makes for righteousness; and for a bad man a power that makes for evil. This is another statement of the theory of push and environment; but as the environment is strong and visible,

and the somewhat that makes for something is not more than an afterthought, the environment is the thing that will be studied, and the attempt will be to gradually attribute all definite form as it arises to its manipulation. The ambitious frog may become a bull on these conditions : it only requires push enough, and a fortunate hole the size and shape of a bull to push into, to be completed, and to get its horns out. Nature is a female with no adequate male here, and she helps herself to her offspring.

All these sequences, however, are scientist assumptions, growing out of the real fact that modification of all creatures takes place to an unknown extent according to environment. But the modifications have never been *observed* to alter the essential being of the creatures. It has been attempted to make a world out of the fluxion of variety. From that world stability disappears, and with it, Design, which gives all fibre and resistance to Stability.

Yet notwithstanding the melting-pot of change into which the Scientist would cast all history and natural history ;—to make the universe the property of evolution, as certain persons with a rude name cast ancient forms of gold and silver into their melting-pot, to make them unrecognizable by their owners, and to appropriate their precious metal ;—there is a “ survival of the fittest ” which still enables the pious thinker to

identify the universe as a cupboard of definite properties. The Missing Link purposely made missing in the melting-pot, is insoluble even for the hottest atheistical furnace. The link missing from Scientism is Design itself, without which all thought is a rope of Egyptian sand. This Design is preserved by Nature in every atom of her; although she cannot tell it excepting in pieces without a Revelation. But in pieces she does tell it. Whatsoever is organic tells it with a separate voice for each organism. The crystal form tells it: all things in ultimated Stability. All creation exists mineral-wise to begin with. Each mineral is a house not made with hands, square, definite, true and honest; stonily itself. The mineral preaches non-annihilation from an incompressible heart.—The vegetable form tells it: all things in growth founded upon stability: an end in the seed, a cause in the plant, an end in its seed again: an end in the root and an end in the twig; a work and woof and warp of ends; everything contributing not to be something else, but to make something else; the architecture of increase begun. The vegetable if unchecked could take the mineral earth upon its shoulders, and like Atlas hold it in the air. It is the increase of stability and the stability of increase, and its corn and wine perpetuate human generations. Its design is rooted below it, and fruited above



it, and fructification and multiplication are its house. —The animal form tells it. All things in the enjoyment of life. Here the seed is life, an architectonic end which builds the definite animal creature in the mother's ground : which stands for stability upon a full prior animal ; which makes organs as causes, and completes a body with them ; a living end, design and purpose of enjoying the privileges of the universe in its own way. A central love and instinct of doing this, is the design in the inhabitant of the animal mansions. They are the created dawns and beginnings of Love, or its stars before its dawn.

All these forms are substantially unalterable, although capable of being modified to suit the variety of things : the plant or animal may be developed or stunted ; its accidents may be changed ; but a cat is a cat, and a cocoanut is a cocoanut ; and no tittle of evidence makes it probable that either thing can become anything else. This then is the Survival of the Fittest. The things existing, and coming with definite ends from the hand of the Creator, the things which have ends, causes and effects in them, and which spring by design out of these, are the fittest, and not the bulls come of uncracked frogs which typify the earthy bubbles of Scientism. These fittest are sure to survive because they are correspondences of human nature : they fit it, and derive their existence from this

fountain of their being and life. But for the same reason they are all Missing Links where their design is denied or misunderstood. For when the chain of nature is viewed through softening of the Science Brain, it has no links in it, because it lacks both the metal and the mechanism of the Creative Design which alone forges links.

We come then surely back to the argument from Design ; but no longer to the Theistic Argument. That argument in its efficiency is perhaps worn out. We have indeed found a world of Ends, Causes and effects, that is to say, of definite things, growths, substances and lives, which walks leisurely before us as the unastonished animals before Adam, and has names which are their calls in the universe ; yet their troops of causes are lacking in one particular,—that the natural mind still does not know why they are, beyond seeing clearly that they are, and that they are for themselves. Every dog has his day is true enough, but after his reckoning with other dogs, what end does his day serve for the purpose of the universal life ? You see that he is made with a skill beyond artistry ; but why set down there by Theos you do not see. What has he to do with Theos ?

Another reason why the Theistic argument from design is done with, is, that to the Christian world there is no Theos unrevealed. In Greece King Theos had a part to play and a good to do, because to Socrates

and his school there really was such a Divine Being. He no longer exists now. There is a denied God, and an Atheist God, even the Selfhood or Proprium, and both these plainly revealed, but to Christendom there is no God to be proved or searched out; there is no unrevealed God.

The doctrine of Ends, Causes and Effects is fundamental in the human faculties; Reason sits upon that Tripod in delivering her luminous Oracles. If anything is from nothing, and for nothing, but only to pass transitorily into something else, Reason has little to do with it: even though it lasts for ages before mounting the Scientist Protolippos, and trotting out of its own existence into another thing's. There is no department of man's life in which end, cause and effect are not lines not only of thought but of conduct; take away calculation by these and the man is an instant fool. And all mechanism and arrangement of knowledge without some reference to them is foolish and disorderly. Wherever they are discerned, they place those limits which separate a subject from the rest of things, and make it a rational object. It is true it may be the last achievement to discern those Primes, but the rational mind ever aims at them, and rejoices over its own children when they are found. They are the Dictators of the mind, and keep it at Work incessantly to do their bidding. And they prescribe faith in

themselves in distant colonial realms and dependencies which they cannot yet fully people with their reasons.

One of these great departments is the adaptation of nature and the world to man's wants and conveniences. The Earth is created as Man's indispensable Servant. Were it not divinely fitted to him as the shops and offices and residences of a Town are utile to its inhabitants, he would not have existed at all, or would have died out when he arose. The existence of Metals, of gold and silver especially, of precious stones, of the elements of clothing, of the things that make paper, of coal and iron, of rock, oil, and wax, of building stone, of wood, of all the means that light the social night, of the magnetic needle, proves that Man is in the End, in the thought and wisdom of all these things, and of all things. And when he enters upon them, he can improve them beyond their natural selves till they are the carryings forth and images of all his desires. If he would converse instantaneously with the antipodes, Nature has the means for him when he solicits her aright. As George Herbert says, "Man is one World, and has another to attend him." This is design indeed. And the end of the whole world is to serve Man; and the causes that spring out of that End, are the means to that service; and the world is the product of that end, and carries it into actual and active effect. It is a world of Uses.

Every science also teaches the same lesson of design. Geology is nothing else than the imperfect history of the outside building of the Earth-house for its inhabitants throughout the ages. Astronomy is much for the Mariner: but it is great for the mind and soul especially, and gives its immense compass to the thoughts of the heart; it is a divine largess that we need be no dwarfs in subterranean places. And indeed every science hands over some department of nature to human uses; and in doing so, proclaims that the realm to which it belongs is pre-eminently for Man.

And yet the Argument lacks a head unless it be seen that the End and Design of nothing is in Nature as Nature, but in Nature as she is formed, forced and penetrated by the spiritual world. The design must be completed there, or the whole globe of its thought will not be occupied by the Thinker. With this immense limitation, which makes the cottages of our perception into Temples and Palaces, all the subordinated Ends of nature become rationated and justified. Without it, if you reach an end, the Mind says, What is the good of it; it flows away, and is no fixed end, but a ceaseless fluxion; and the life to which it caters cannot retain it from the hand of death. This embankment of Ends, so that they flow on for ever in true channels, is the office of the Christian Religion,

which is thus the King and Controller of all human knowledge and perception. For all ends are real only in so far as they tend to a further end for which they are; and at last to a Divine and Infinite end which makes them all singular, organic and everlasting.

The simplest mind can understand this by mere domestic illustration. Take your homely coal-scuttle, fed as it is by miners working deep underground. The coal is for their picks, and they are for the coal, and live out of it. The scuttle is for the fire, the fire is for the hearth, to warm men and women. The warmth is that they may dwell, live and work. The end of it all is man's service. And whatever other thing you select with an end on the back of it, your common understanding carries you straight to man as the Master of the occasion. There is a mind in the thing which enforces this, and a faculty in all mind that perceives the proceeding.

For wherever there is an end or purpose there is a mind; and therefore to declare that nature is a vehicle of ends, causes and effects, is to say that she is penetrated and controlled by a Mind adequate to her compulsion. Every atom of her, even of her chaosses, is commanded by that mind into whatever form it wears, and to every function it performs. All forms and functions are therefore "the immediate volitions of the Almighty" in their first forces; and also mediate

volitions in their secondary, or spiritual and human forces. Mind working is the Architect, and the Artist. Dust is the least like to mind, but though its distressing smallness makes it chaos or nuisance to us, its parts have backs and shapes like mountains, or like crystals, and a lightness that give them wings in the air. In short the definitions and *logoi* of mind are written upon all things great and small, and are their only substances and qualities. This is one reason why the atheist-schools abhor ends, because ends are the cherished loves of minds, and point everywhere to the Supreme and Infinite Mind who informs them. And all ends imply a pervading Personality, a God-Man who stands at the centre, and lets the great fabric of things forth from Himself every moment.

Seeing then what the end of the whole creation is,—that it is the foundation and formation of an everlasting Heaven out of regenerated human races; and that this heaven is not a “subjective” idea like the ideas of philosophers, but a substantial immensity of life, personality, and form; an unbounded society whose ranks and homes can never be completed; a congeries of angelic nations and peoples, with orders and polities all their own; a colonization of new blessed places and holy lands led on by the Infinite and Eternal Father: And seeing that that Heaven, by its Sun of Righteousness, is the Creative Factor which has built,



and ever builds, the natural world, which is the Means to that heaven as an end ; it is plain to perceive how and why Nature is adapted to man, to his body, to his mind, and to his soul ; and that there is nothing that can fit him to be indeed a Man that can be absent from the bosom and from the breathing of that world. Let this be considered as a Theory of the reason of the adaptation of the natural world to the human races that inhabit it. The adaptation is patent ; and there is no other view than this which accounts for it.

Design is the preliminary of adaptation, and when known, reveals what the thing in hand is intended to do, in the exhibited plan of it. The argument for God from Design all depends upon knowing what the design is : you thereby infer the Designer, What he is, Who he is, and What is his quality. The Designer of the Natural Universe intends it as a School and probation ground in which immortal creatures may receive permanent substance of existence, and pass the first stage of their lives. That they may be Free Creatures, or Free Wills, the Omnipotent Will hides Himself, and the Omniscient Wisdom veils Himself, to allow them their own responsibility, and their own play of action. He forces no belief in Himself, but reveals Himself in a form and manner which Free wills and Free understandings can welcome and receive, or

reject, according to their deliberate choice. This is the crown of the plan of nature.

Such a design as we have most cursorily and imperfectly put forward, of course not only explains nature, but criticises many of her appearances. It rejects from Divine Order a part of nature which is evil, harmful and malignant. What is the end, cause and effect, and what is the design of this part? As we said in the beginning of this book, the Factor of it is human nature, which as we know has so great a power of modifying the surface of the ground; and especially the abandoned members of our race who have discarded the Divine Plan and in God's Mercy are separated from it in the hells which they have created for themselves. The stability of the natural and spiritual Worlds exacts this imprisonment of evil. Nevertheless its influences here and in the deep have in part denatured nature, and filled her with cruel anomalies antagonistic to the design of the whole. By heredity we have to march through these swamps and horrors, as well as through our pleasant places; and character exactly rejects and purges itself of its evil heredity in doing so. And thus the Great Design absorbs the lesser, and Spiritual Rationality can again see the Universe as one unbroken whole.

End, Cause and Effect rule the Natural World; being, as they are, the laws of Heaven passed into

space and time. There they become neutral in this sense, that any end in a human mind, or out of it, can make causes, and engender effects, and so realize itself, in nature. In the Spiritual World it is different. No space or time as yet is alien to natural ends. But Spiritual ends can come only into their own spaces, and infernal ends only into their own spaces. Here lies the field of Correspondences. End, Cause and Effect in the spiritual world can take that name. Correspondences are of the Essence of the Kingdom of Heaven. Everything that an angelic Man and Woman are surrounded with, all that they purpose, think, or do, is Correspondence. The places they are in are correspondence, and the minds and manners they are in are correspondences. Their marriages and associations are correspondences. Their bodies are correspondences, and "beauty is the form of their love." Such absolute arrangement in this world would be slavery and the prison house. Because the heredity here could not submit to it. This natural heredity demands exterior natural space, neutral and non-correspondent, that freewill may have its opportunity. But this organic fact, of correspondence, is not slavery but absolute Freedom and Freewill in heaven, because the heredity, the selfhood, the *proprium*, is there conquered, and become latent, and the blessed people will and think "with God as from themselves." He is

the Thinker and He is the Willer, and Angelic Freedom moves on these divine lines. The man has no sense that God is all and all in his every-state life, it is enough that he acknowledges it after the fact, and so claims nothing for his selfhood. This is free Correspondence with God, and makes all other correspondence into Freedom.

It may be added that as the Word of God is a spiritual Book it is written also in correspondences; and thus its letter, formed of natural language, belongs not only to the natural world. For the natural world, excepting in general, and by derivation from the spiritual world, does not consist for our present humanity of correspondences. But "the science of correspondences is the science of sciences." The Correspondences of the Word are then taken from the panoramas of the spiritual universes. The fact is noteworthy because thereby the Word is made the depository of the highest of the Sciences, which indeed has no present existence outside its pages. Our Sun does not correspond directly to the Divine Love, but is natural fire. The Sun of the Word, as when it is said, "Their Sun shall no more go down," is the Divine Love glorious in that apparel of appearance.

## XLVI.

### SPHERES.

THE spiritual and natural worlds are both of them made up of cycles and epicycles, though not in the Ptolemaic sense. Everything is clothed in a garment of emanations from itself, the trains of which reach far and wide. The great exemplars are the Suns in both the worlds; and these enforce upon all their creations this distant presence and connective tissue of all things to and through all things. Owing to this fact the universes have no interstices, but the sympathy of absolute touch associates them into oneness. Spheres are the finger-ends of impersonal spirit and impersonal nature.

This Doctrine of Spheres is for the Lord's New Church, and though at first sight seemingly most speculative, it is full of human attestations, and commanding for practice. Who is there that has not felt the attraction of the sphere of his similars among men, and the repulsion of those who are actively heterogeneous to him? This is beyond appearance, and is sensed

by the inward man. The senses generally go along with it, but do not constitute it: nay, sometimes the outward senses go one way, and the sphere-sense obstinately and irremoveably contradicts them. And often in the long run, at the unfortunate end of an acquaintance, the man laments that the sphere-sense was disregarded before the intimacy began.

Spheres also reach very wide, or perhaps very high. A critical event, an ardent thought, can put its finger of love or desire upon a consciousness at the antipodes, and in the rule of nature, though by no law of nature, make itself felt there. Death can show its phantom face in far latitudes and longitudes. Even coming things cast their spheres before them; being already transacted and visioned things within.

Spheres enter into Reason, and help the forecasts of insight and genius. They measure men and polities for those who in this way are susceptible to receive and interpret them. Those who have no perception of them are comparatively of mineral mind, and are incapable as it is commonly said of acquiring any knowledge of the world. They are the things that are in the air; and *that* air is the sense-field of the rational imagination.

But all this is high ground, and not important for many at present. A more germane knowledge is that spheres are an advancing branch of the Doctrine of

Man and Nature considered socially. For spheres between all things and persons make association and society. Everything and every person pleads existence by all his or its properties, but the sphere of each is a general plea surrounding all the rest. Chemistry is one doctrine of this. Natural substances, as they are called, seem fixed and incommunicative; gold hardly changes or diminishes from age to age; yet all metals, which are the models and castles of fixity, as shown in the spectroscope are fluid colours of light; and radiate continually from end to end of the firmaments. They breathe through all nature, and are respirations in her society.

The vegetable form is insphered more manifestly than the mineral. It breathes out and fills the air with its emanations. It softens climates, and prepares them for the uses of the higher kingdoms. It puts a composite tree of life into the mineral ground of the air. It adds spring and summer and autumn substantially to the atmospheres. Could we eliminate its ever-growing spheres, the lungs of the kingdoms above the vegetable would lack the delights which prompt organization, and the blood and the body in their finest sense would aspire no higher than to their mineral base. The breath of flowers would be unknown dainties to the heart.

Animal forms are more spheral still. Odour and



exhalation are their sensible environments. Every creature that lives gives off itself from itself to proclaim its presence around it. Each is known to other organisms far past the knowledge of their external or lower senses. It touches their affections, passions and wants in their central springs. It plays upon the keys of their loves and hatreds. If animal spheres could be eliminated from the world, instincts would droop, and generation and destruction would have no resort but in coarse senses, and would lose the imagination which guides them from within, and the commanding appetite which pours down the avenues of their life. The secret joy of beast, bird and fish as members of an animal world would perish. Every such form as part of a cosmos would be terminated by its selfhood. Animal knowledge, which is a very considerable efficient in nature, would be levelled to the lowest degree of appetite and self-maintenance; and the animal mind, which truly exists within its degrees, would consist only of ultimate senses. It may be doubted whether sensation would survive when the powers of its finest influx were paralyzed.

Perception of spheres, as we saw above, makes a good part of the readiness and character of the Man; determining that most important point in all conduct of life, his choice of his *personnel*, and his addiction to it. We may reason downwards from him; and judge

that if animals "lost touch" of their *personnel* by the abrogation of their sphere-sense, they would neither love nor hate, neither long nor dread, but their associations would be regulated by no wants, and their food for lack of the inflowing zest, would be dead upon stupid tongues. The reason is that the spiritual world with its effort would stream through them no longer, but would stop on their surfaces; and the needful air of their lives in which their involuntary functions breathe would not exist, and the uses of those functions would cease to be performed.

The spheres of things are indeed to the mind the most vague part of them; but reasoning deductively from the two great exhibitions of them, the natural sun, and the natural man, they are the most general fields of nature and of life; and without them the earth would have neither heat nor light; and man would have no divinations and no super-voluntary promptings about his fellow-man. No world and no man would be the consequence. For the general expression of all spheres is Atmosphere. And atmosphere is the place and gymnasium of all realized Utility, of all Use whatever. Through it the Sun touches the Earth, and the natural senses: in its spacious Spheredom Mankind have the Home of their works. Space itself is therefore sphere; and necessarily the sphere of all the uses that are to come out of the creation of

the natural universe. For space has no substantive being, but is only its contents, Atmospheres ; and these are evidently Sun-spheres, and Earth-spheres.

The End and Cause of all natural spheres is Heat ; natural heat ; and in the higher kingdoms of Nature, spiritual heat with natural heat. Were it possible for any natural thing to be absolutely cold, it would have no sphere, but would be itself alone, and for itself alone, if it could subsist. But nothing is absolutely cold ; and according to the measure of its heat, be it great, small, or infinitesimal, it expands in two ways, in enlarging and retiring bulk ; and in exhalation and emanation. Every stone and grain of sand has these two enlargements of itself ; every mineral has them according to its state, and according to the inward sun-fire which was its apparent or natural creator. Through this it is always performing itself in the creation ; and by God's spiritual decree enriching creation with its presence. Every vegetable creature, enshrining a higher heat, obeys its dictates of expanding and out-sphering with more immediate and palpable readiness ; and the odours and pyres of its ascending world are a thousandfold greater altar of incense and sacrifice to Use than the mineral ground can show : a sphere of superior powers and benefactions. In the animal begins a new Heat, of animal affection and appetite ; a natural and preternatural heat ; a living heat ; and a

living heat is a love, which comes manifestly from the spiritual world ; for heat, even vegetable heat, is dead, until it is vivified from thence. This new heat expands the animal form in both the directions mentioned above : it becomes the breath of life on the one hand, and the potent sphere of the animal nature on the other. It is passion as prime force, and instinct like wisdom for carrying the passion and its purposes out. It commands the outgoing of the animal in way of life and in sphere of life. If vegetation and forestation modify climates and atmospheres, and solicit the cloud-lands, by their spheres, much more do the races of animals, small though they look, marry all that corresponds to them in nature, and breed conditions which though imperceptible at present, interpenetrate the world tissues for good or evil, and prepare their expanses for the greater play of mankind. The breath of cows and sheep, the thought-correspondences of horses, their sculptured breaths ; the whole stroke of animal life upon the responsive harmonium of nature, cannot possibly be of no account in the limits of space, but must vibrate in it from one defined end to another, and put higher causes into it than it has otherwise. The pulse of all animal life must do the same. From these two primes of natural heat, the animal lungs and heart, the emanation-spheres of all creatures are continued beyond them, and move agreeably to their loves and instincts,

and are distinct efficient in the uses of the general atmosphere. In a word, wherever you have substantive functions, having also spheres, these spheres are actuated by the same functions ; and represent the creatures over again in vibrations and modulations which correspond to them. It is as it were a magnetism of sympathy, or antipathy, pervading all creation. As was said before it is the heat of lives demanding its ample frontiers according to the liberal size of the world.

When we come to human races, the doctrine and discipline of spheres acquires an immeasurable elevation. It tends to regulate all our societies ; and through all motives of other kinds, of family, commerce, interest, it keeps reasserting itself, and in those who are more finely susceptible, it remains on the field as the last reason of companionship. And no wonder, because each man's sphere is the proclamation of his character, and sensed perhaps little by little, it comes home gradually to others, and so to full perception at last. When that summing up occurs, you seem to know the man by a kind of instinct, and can trace the consummation through a long series of perceptions or suspicions, ever converging to this end. The train of obscure sensations has gone along with current intercourse almost unperceived, until its career is full, and gives out a flash. This is the revelation of the man's sphere into the conscious everyday mind.

Considering what a battery of self-love a man is, what a living heat he is, what an assertion of himself, it is incontestable that this strength of nature, manifested in living motion within him, and in impress of motion upon the whole atmosphere around him, must be more potent of effects upon a finited world, than the assertion which any other thing, mineral, vegetable, or animal, can compass, or emulate. If the world were not entirely finite, if space had no hard and resonant elastic boundaries, the push of life in motion through emanation would be lost in the infinite, for reaction would not exist ; but as the infinity of things is a conceit, and nature is a limited room, it follows of necessity that all spheres are brought to a standstill somewhere, and impinge upon other spheres ; and are known in the impact. In that place they are causes, and work their ends, and from their ends. There also they proclaim their origins.

These things are true of each separate human being. He alters the world unconsciously by adding his sphere to it, as well as consciously by the works of his days. His age and world are actuated far past his knowledge by his life. He thinks the world is too big to be moved by him ; but it is just large enough to feel his vibration for good or evil, and no larger. It is a subtle delusion that it is infinite, and the belief comes of a naturalism that would make good and bad of no conse-

quence in the end. For abstract beliefs about seemingly physical things are all of them pleas on one side or the other, for righteousness or the opposite.

If individuals impress by spheres, societies of men do the same more grossly. Great associated spheres are nothing less than the spirit of the age. Nobody *is* it, but every one feels it, and contributes to it in one way or the other. Think of what composite passions are as the great herd and mob of wants and habits that drive a generation before them. What a mighty stream of united pulses and breaths, all purposed, all advancing, brushing obstruction and expostulation aside, and making the natures of all things into their vassals. These are the atmosphere of life, and it is hard to breathe any other air, and not to contribute to the universal moving power and massage. Talk called eloquence is its weathercock, but sphere is its real wind. The delight of extending the sphere, even though you will never know of the extension, is the primal air of all, blowing steadily from human nature. For love is here, and heat is expansion.

Can these things be in a *finit* universe, and not shake and fearfully impress the constant and everlasting boundaries, the *flammantia mœnia mundi*? As well might the shell of an egg not resist the *punctum saliens* within, and not quiver before the imminent chicken which is going to break it, but only into new



boundaries ; and which will be as finited under the firmament as it was in the ovum. The world is a mere conservator of force ; and every force as it travels on from its originator, beyond his person is a force in spheres ; first in his sphere ; and then by impact in other spheres, where it gets other names. But the first originator is the end and doctrine of it all.

The spheres of nations and races are greater effluences and influences still, and again the world is unconsciously modified by them. These greater bodies, each of whom is One Man, are the largest Associates, friends or foes, on the planet. Each of them historically and manifestly has a ruling love and subordinate loves under it ; and a heat and purpose which makes itself felt in their surroundings. Wherever deserts of some kind do not interpose, either geographical or mental deserts, the nations and peoples feel each other by a spherual sense. They are often continually at war in the depths of this sense. As cat and mouse, as lion and antelope, as bear and ox, they know each other's nearness. At present all of them are "good haters," and they hate the more readily because it is the sphere and not the person of the foe that provokes them : they cannot get at it, and so they are struck by the mystery of hatred. This is deeper than dislike. Each nation is a substance and a passion, and its sphere is in one sense more finited than in the case of

an individual, because an individual, being small, has a large world to play in, but each nation, being large, is compacted in a box of geography almost accurately filled in now, by other nations. If space is a substance, and it is nothing else than what it holds, this delimitation of frontiers cannot but be represented not only in the perpetual shocks of wars, but also in the perpetual impact of the organic loves and hatreds of each race upon the others. The whole is one humanity, or one human body. If it is not a regenerated body, with the Lord's Church reigning in all its members, then it is a sick man, one organ is better than another, and the worst organ of all is tending to pull the best down, and to kill the whole. That is the physiological and psychological sphere of all disease. The nations may be at rest for a season : their temple of Janus may be shut ; but the ruling loves are still operant and outstreaming ; the sphere of national evils penetrates the world, and by some overt act will set it on fire in time ; the heart being dry of love as stubble is dry, and open to passion as a prairie to a little spark.

The great spheres of nature in a healthy sense are terminated and commanded by the planes of spheres above them. For example, though every mineral from its spiritual origin is in the permanent effort to give itself forth ; and in the circumambient air to serve

and be of use around it, and to the kingdoms above it, yet it has no power to enter the vegetable domain except as a ministering agent, and by invitation and attraction: if the vegetable receives it on other terms, the disease and so far the death of the vegetable are the consequence. There can be no interpolation of the lower into the higher. No stone can grow, although it may put on forms emulous of growth as indications of its spiritual or aspiring uses. The vegetable lies recondite within it as an incentive; but excludes it as a partner of its powers. And no vegetable, in its push towards life, can feel and want, or be adopted as vegetable into the textures of animal life, although it feeds these tissues through their mouths and appetites; and also so aspires to be akin to them that it is difficult to say where the growth-realm ends and the life-realm begins. But all reason shows that it is a sharp line, and that the approximation of the two is only an appearance. And no animal sphere, that is to say, no bird, beast or fish sphere, can ever be human; although animals, some of them, ape human similitudes, and some men ape back again as if in an animal mirror: but the repulsion of a free will and a rational mind casts out the true animal for ever from even the lowest human creature. He feeds upon the beast by organic imitation but unhappily is a man "for a' that." So also again the natural man in his sphere is limited by

the roof of nature, which is the floor of the spiritual world. He has indeed assaulted it, and dreamed of scaling heaven, by science, by philosophy, by intellection, by spiritual and religious ambition, since the beginning ; but excepting by Divine Permission for divine purposes, the higher plane of sphere cannot be opened by any efforts from the lower side. In his appointed time indeed he is food for the spiritual world, and is absorbed by it ; but by putting off the coils and exuviæ of the natural senses. This seems everywhere to be the doctrine of the healthy delimitation of spheres. *A fortiori*, if even spheres, which are the subtlest and most penetrating streams of things, cannot rise above themselves, and enter one inch above their plane of order,—the actual substantial forms from which the spheres emanate, have no power of transforming themselves into other generic forms, or of living in any different future characters and states of their own organic origination or devising. The heart of things forbids the invasion of natures by natures, and also the aggression of forms through forms. Forms are indeed assailable from above, from within themselves, and can suffer degradation, and monstrous perversion of image ; but they are invulnerable from below, unless their inner life co-operates with the attack ; and in that case they do not alter typically, but degenerate and tend to die out.

In the spiritual world, where all the outward-seeming things are just correspondences of the men and women who are in their midst, plant-forms can be *changed* into animal forms; and views dissolved into other views: beasts can *be changed* into corresponding birds; and so forth; but remark that they do not change, but *are* changed, by the immediate change of the human life which is the cause of their apparition. In this case the lower does not change into the higher, or *vice versâ*; but the one form goes away, and the other arises in its place of state. The things are passive, and the spiritual people are their actives and motives. Devolution not evolution is the expression of the agent here. A sufficient cause is in the operation. God the Creator is God the Transformer. Beast, bird and fish are neither creators nor transformers.

The Doctrine of Spheres is no part of the natural sciences, nor is any Doctrine properly so called. It descends from above. In its lowest part, in the mineral sphere, it reposes upon the ultimate truth, that all nature is created for the use and service of man, and hence that in all things there is an effort by creation to accomplish that end by tending towards it. That effort is the continual presence of the spiritual world to each mineral, and its continual push through each such mineral thing. The spiritual world is architectonic in all the properties of the mineral:

if it were a direct Temple it could not be more constructed for devotion and service. Consequently the thing cannot rest as a sleeping structure, but goes on as a daily duty ; and hence the effort in it through the structure issues forth. It cannot issue forth as other than itself ; and therefore its issues are emanations. How far these extend from it no one knows ; or where and to whence magnetism takes them up ; and transports them through its atmospheres as subtler forms ; making their inert-looking masses emulous of the parent Sun which is surrounded by atmospheres, Present knowledge of the mineral sphere in general, though enriched by the suggestive instance of the Loadstone, terminates here ; but can be extended when Heaven pleases for spiritual minds.

In the other spheres, vegetable, animal and human, more particulars enter the doctrine as common perceptions ; and ultimately as common sense ; and exhalation and emanation are more manifest. But this is chiefly as Doctrine, not as Science ; and if the belief in a Divine Creator with a divine purpose is taken away, the mind will be averse to the admission of spheres as links in the Uses and therefore in the Government of the Worlds. Indeed, in the present scientisms, they are the rebukes and opprobria of knowledge, and not its zest and its fragrance. They are just what cannot for the most part be seen by the

natural senses ; and what can most readily be ignored and denied. Yet though the doctrine be put ever so decisively aside, the spheres that ought to be brought home to us and summed up in it, live, as we before hinted, in the conduct of daily life, and in many human affairs. In all the genera and species of Love, good and bad,—especially in first love,—they are of commanding presence and import, and the very poetry of the time is of their composition mainly ; so vague that none but lovers understand it ; but so real and forcible that the waft of it moves the happy people about as mutual notes on the chess-board of its air. Scientism, the divine-love-killer, must perforce discard this airy nothingness, which however still survives.

A word may here be said about Doctrine as the vessel and conservator of many things which the outward senses cannot catch and include, and which are therefore beyond the boundaries of material science. These things are indeed facts, admitted facts, but they are generally explained away for want of any habitation in the mind to receive them. Such a thing is sphere-perception. Every man, and still more every woman, finds some motive in it ; but brought to intellectual question, the fingers of the natural understanding are numb, and do not apprehend it ; and it seems to melt out of their touch. A true doctrine,



however, houses it ; and puts it in relation with extensive and commanding fields of knowledge and practice. This is the business of true doctrine everywhere. When it is not an open fruitful vineyard living in the sunlight, it is still a bottled vintage in the cellars of truth. You do not see or taste the contents until you require them ; but they are in storage for the use of the Soul. Merely natural science, as such, can have no doctrines, but only rulings more or less universal in application to nature ; for doctrines are authoritative, and come from the upper sphere ; and each of them necessarily is a revelation, though always to adequate faculties of reception. This fact delimitates science. Contest between science and the True Church there is absolutely none ; for science stops before it reaches the outer precincts of the Church. Those precincts are all of them spacious Doctrinals, and there the mind abides in security, with senses of its own, and not only sees things which are “imperceptible to the natural man,” but also holds them as substances peculiar to the greater world of the Church, and which enter into the very stones of its building. It is indeed a test of true doctrines that their contents are thus imperceptible to the merely scientific mind, and that no reconciliation can take place between the two on any other terms than the voluntary opening of the scientific man to the evidences of God through the

Spiritual World. Where this does not occur, the simplest people know facts by feelings which are beyond the ken of the leaders of thought. Doctrines however are the divinely convenient caskets of the sacred treasures and jewels of experience, which but for them are thrown out of the brain by the wise and the prudent, and constantly trodden under foot in the ways of material life. They would complete every science if they were permitted to do so ; but by showing it in correspondence to their own universal Truths.

It was remarked above that the recognition of Spheres has practical bearings. There is a dawn of it to-day in the mind as it is opening progressively to what is called Sanitation. What is the meaning of overcrowding in towns and dwellings but the overlapping and invasion of human spheres by each other, so that there is not room for the human demand to be gratified. Manifest stench and pollution there are, but they are not all the case. The denizens get used to these. But if they were intelligently consulted they would own to a mental and bodily suffocation arising from a sad sense of their limits. The crowded tenement is a woeful contrast to the provision of nature in her atmospheres and their firmament : whereas a man's house should be a private continuation of these great provisions. This is because no man stops with his skin, or is satisfiable with the cubic feet of

oxygen which will support his bodily existence. His sphere has to be accounted for, continually made, and continually got rid of. If it is not, reaction takes place where the sphere is arrested ; an efflux which is a condition of his being, is stopped ; and inward faculties droop and languish because they are pressed back from without, and cannot begin to go forth.

It is in the heart and the lungs, and in the brains and the lungs, all three of them of rhythmic movement, and of force outgoing the boundaries of the man, that the sphere-perceptions and sphere-senses reside. The effluxes of the sphere are from them because the general motions are from them. The influxes of other spheres are received, sensed and acted upon by them. The stoppage of the man's proper sphere before it has reached the limit or shell which environs it, is reflected upon them, and shocks their action ; tending to paralyze what is finest in the man's organism, and to dull all his perceptions. The heart, the lungs and the brains are therefore the organs which are primarily embarrassed and diminished by too close pressure of man upon man ; and as this goes on, the spheres of these great members of the corporeal society are contracted, their dignity of function is impaired, and their joy of use in the sense of their estate in the circumambient world is reduced to poverty and *sordes*.

Although of course no mere circumstances can breed criminals as God adjudges them, yet these things are of the circumstances that give criminality a very world of pretexts.

The consideration of spheres leads of necessity to that most material exhibition of overcrowding, the increasing portentous magnitude of capital cities and of many towns. In these islands the depopulation of rural spaces goes on at an increasing rate, and the huddling of mankind in great centres is more and more a fact and a prospect. It may perhaps be asserted as a rule that the more closely men, women and children are packed together, the more they are demeaned; the more they irritate each other's natures; the more of passion the community contains, at least on the social side, and the more readily inflammable the mass is; and being debarred of space it is not mere flame that is to be expected, but some kind of explosion. This is the result of hindered spheres of life, motion and action. It can only be put on record here; and no remedy can be suggested for the present perverse crusade from the fields and villages of Great Britain into the more and more dismal lines of her towns and cities. A special and general conscience in Society, newborn, can alone begin to grapple with the evil.

We have already treated sufficiently of the spheres

of great Hospitals, and shown how deadly they are to the community, and to their own inmates. The sphere of them carries this with it, and is inevitable. If it could be seen and dramatized it would appear in the spiritual light which alone is adequate to such a correspondential representation and revelation, as a world of looming human monstrosities embodying, and covered in by, all foul diseases; and these hovering with multitudinous distinct darts over the poorest and weakest ones who are to be their victims. They come first to poor infants and children as their choicest prey.

Epidemics manifestly depend upon spheres; they are essentially in the air, being of atmosphere, which atmosphere is of many subtleties. Being infectious, they infect sphere after sphere; and are thus transmissible over the broad belts of the planet. They are as little to be accounted for by animalcules and microbes as are trade winds or cyclones. They are strictly human and animal and vegetable spheres. The spiritual world, with evil correspondences, is above them all, and gives them its evil life; and from their outset, in India or elsewhere, they mean to engirdle the globe with physical death. Each disease they cause is indeed a seed, and if you please so to call it, a germ at first, but if the disease is of man, it is a human germ; and strikes a root downwards, and

produces a shoot upwards, in the man. It can never be seen by eye or microscope, because it is the mere whole disease in its initial ovum; of which the morbid and mortal symptoms are the progress and the end. The worms it leaves behind it are not the disease, but are the death of the disease in the death of the man.

The subject of Spheres, however, though of universal import, will hardly be appreciated in these practical things, until it is admitted as a necessary fact in all life and finite embodiment. The stoppage of spheres, and the consequences of this stoppage, furnish an extensive theme which can only be hinted at, not carried out, in this little book. There is one branch of it which belongs here, and which continues the recurring subject of a substantial spiritual world *versus* the metaphysical hypothesis of states of mind, as the be all and end all of our future existence. For spheres are indeed the ambient worlds in which all things have their abodes and uses. The spiritual world is the sphere of the Spiritual Sun, and the natural world is the sphere of the natural Sun. Heaven and Nature are the substantive emanations from these Primes. The result to religious and mental philosophy from denying the higher term as substantive, may be characterized as a stoppage of brain-life in its highest and best substances and

functions. It is a pronounced condition in protestant dissent; and is the cause of the hesitancy and self-consciousness of that particular mind in its goings forth into religious thought. The necessity of building the house of many mansions in your own head, of peopling yourself with your ancestors, of putting your Maker and His communion of saints into your own faculties, is, it may be said, a supreme disease, and an awful congestion of your cortical substances, which are the residences of the very principles of your will and understanding. No wonder if those little universes burst under the pressure. Moreover nothing can get out into adequate action when you are constantly crowding up the avenues of spherul outflow with dogmas of natural law in the spiritual world, and of that spiritual world as your mortal or immortal self, represented by mental states disembodied and unworlded. The tumble of such remainders of faith and creed into poor politics and scientisms, is the next end. And that catastrophe is inevitable for all religious *thinkers* however pious, unless they accept the revelation of Eternal Life and Substance which is now vouchsafed to mankind. The case is that the spiritual spheres cannot be known for substance, sphere and true universe by any discovery from the natural mind. They require to be known to save the mind alive. A mind in commissioned Swedenborg has been intronitted



into a knowledge of them, and has brought that knowledge practically home. Herein was true want, and only one conceivable mode of supply. *Deus interest si dignus vindice nodus.* God comes in whenever there is a case big enough to want Him. But always as of old through a prepared Man, human, or Divine.

## XLVII.

### THE SUN.

OUR great Expert, Professor Tyndall, to whom in his own field of inventive experimentation be all honour paid, has stated somewhere that "Shakespeare existed in potency in the Sun." Knowing very little of the progress of Solar Discovery, we may yet doubt the Professor's accuracy in this announcement. It is not that nobody has seen Shakespeare there, and that we can play off the visible "man in the moon" as a sign that Shakespeare ought to be visible if he be in the Sun, or rather to have been visible before Shakespeare came down; for what is visible is not the limit of what is. But the Professor's induction seems objectionable for other reasons. It is however a notable statement; it has not been objected to; and it sums up and designates a whole age of pseudo-scientific empiricism.

The stream of our pages cuts across it, or we have been working to little purpose. We know a good deal about the Sun quite apart from scientific research :

not the same things indeed that the telescope and the spectroscope reveal, but things of everyday import, and which join to high things in the mind, and are extended by them. There is a commencement of a philosophy of the Sun which starts from common ground, and already attains to some elevation. The elevation can come only from the spiritual side.

We all know that the Sun is a great globe of fire, and that the opportunity of the life of this system of nature is given by him. He is the Crowned King of mere Space and Time, and in all probability the family of globes which he sustains are his own children. He has shed and scattered and settled his offspring with parental repulsion and attraction like a judicious natural father: none too near his fortune and patronage to be ruined by the warmth of it; none too far not to be closely included in the bonds of acknowledged relationship, and the distinction and comforts of such a noble house.

Now whatever we have to say about the Sun is not scientific from the natural point of view. It neither continues nor runs parallel with any new observation, nor in any way impedes such observation. In old time it might have superseded such observation, but there is no fear of that now: the danger is that all philosophical and cosmogonical speculation will be unheard at the bar of the mind in its rightful defence.

Yet the great Professor himself lays open the way to hypothesis and theory; for Shakespeare's potency in the Sun, his fiery pre-existence there, is not a matter of hard fact; Macbeth in potency cannot be read even between Fraunhofer's Lines; and therefore here again, from the High Clerisy of Scientism, we have *libertas philosophandi* conceded as our right as well as theirs. And we hope to have, what they have not, a descending spiritual philosophy to accept and confirm our humble ascending natural one, and to introduce it deeply into the mind.

What we cannot doubt in simple perception is that the Sun is Fire. But it is not earth-fire. It is substance-fire, not accident-fire; and has grown cold and hard, through the giant-realms of End, Cause, and Effect, into planets or earths. Its fire effluences at first are not only heat and light, but the Natural Creation. It stands in the centre and inmost End of that creation, and having begotten it, sustains it. We need not think because it is "pure fire" that it is flimsy like terrene flame. The fire of ignition even, where the ignited body loses substance and becomes vaporous, is the most resistant and indomitable of agents. Newton held that the interstellar ether is probably a solid. Much more may the Sunfire, which is a prior substance, be a solid. It radiates solids. The analogues of earth-substances are found in its

emanations: oxygen, hydrogen, metals of various kinds. True to its parental function of earth-making, it pours forth rivers of substances on the road to become earths. As they grow distant from its immense unity, they can assume the individual forms that make them into separate elements. But that does not prove that these first natural children of fire are terrene in the heart of the parent. The blood contains all bone, muscle and skin and fibre within it in its own right and potency, and when its fluids leave it, and are distanced from the blood-vessels, they become these lower and seemingly more substantial and fixed things. But these do not pre-exist in the blood excepting as blood. The blood is physiologically and dynamically the inmost substance and resistance of the body; and the heart which is the blood, is its physiological Sun. So the substances that emanate may be regarded as secretions from the Sunfire, but they have ceased from being fire by having left their cordial organ, the Sun.

Circumstantiality of conception seems to belong to the earth; but centrality of perception to the Sun. The mere fact that there is nothing to warm him or to light him, indicates that he is heat and light in their essence; and that a Creator of heat and light, not a purveyor of fuel, is responsible for him. He is the natural principle itself from which all derivations

flow ; and the world is the dead logic of which he is the dead Logos. Circumference and centre are in his case literally *toto cælo* different. It seems perverse that thought should not be circumferential to the circumference, and central for the centre. It is as if the heart, with its pulses, motions, passions and affections, should be put with the bones. And indeed in the present *dogmas* of the sun, the heart of it is ossified. For as we said before, the science of the sun derived from observations is altogether apart from the doctrine of the sun, though often mixed up with it by Heliologists. That is because the centre has not been reverently approached by central thought ; which is opportunized and founded indeed upon common observation, but descends from the spiritual world into the higher mind alone ; and thus is intimate or central.

Nor does the wearing out of universes, so that life-sustaining planets become dead as the moon is supposed to be, and suns die out of heat into planets, and run a planetary career, (which is the view of some,) detract from the central intuition that the Sun is Pure Fire. This view is only concerned with what now is ; not with cosmic transformations. If the sun become elderly, and stiffen into a terrene state, his seed has congealed before into planets, and circumferential not central reasons belong to him then.

But he is not yet dowagered, and the central homage of natural philosophy belongs to him still.

There is a spiritual Sun which is central to the spiritual world, as the natural Sun is central to the natural world. It is the *appearance* of the Mansion of the Lord above the Heavens. Love exists from its heat in Angels and Men, and Wisdom from its Light. The heavens exist from the Lord through it. They are substantial planes of appearance, permanent as souls are permanent. But in that Sun, the appearing Residence of God-man, or the Lord, there are no finite substances, but the Divine Fire which is Love itself. Love is not chaotic, or a vapoury analogue of fiery hydrogen; but organic and divinely human: and wherever it be, whether divine or human, it is a man. The spiritual Sun and World are so correspondent to life, that life is in them, and they are alive; even as life is in brain, heart, nerve and muscle, and they become even in this world parts of living subjects. But these latter are remotely alive by a degradation of correspondence, whereas the spiritual world and all things in it are, by instancy of correspondence, immediately alive. A spiritual garden is alive like a man here, and according to its owner's life, character and state, its scenery changes when he essentially changes. It is a garden not made with hands, but made through souls by Divine Power: a projection of



the goodness and beauty of the soul. The spiritual Sun is such a projection of the Divine Love and Mercy in appearances adequate to the appearing life of finite people in the heavens.

Swedenborg, the only Authority on these subjects, has told us that "without two suns, one living, and the other dead, there can be no creation." It is a saying of inexhaustible significance both for natural and spiritual philosophy. Why is a dead Sun wanted? For the same reason that the human body is wanted for the inhabitants of nature. Man has to be created; that is to say, separated and distanced from the Creator in order that he may be a personal existence. He cannot begin his career in the spiritual world, because then he would be a projection from the divine into nothing: the concept would be as of a force without a recipient vessel to hold it. Substance-death is the only thing that can arrest the divine life, and be animated by it into an appearance of life; which everlasting appearance is man's life. To produce this death-matter is the last office of the natural Sun. That sun must be dead to effect this end.

It is the same problem as man's arising from unconscious embryohood and infancy into personal and mental existence: he springs from apparent nonentity in these respects into a marked individual. This he can only do through experiences, all of which are

transacted and gained through the natural brain and material body. The Sun, the fountain of matter, space and time, has to make these conditional things for this use.

All mental or personal development, to be lasting, must begin at the bottom: even all angelhood must rise from the ranks, and be a mere private soldier of Christ here before he is a Captain above. And this is why a mortal or terrene body is required to individualize by the first and lowest experiences, and to make the vessel which hereafter can receive and hold the divine projection of deathless life.

We know that matter or dead natural substance exists: we know that our embodiment through it is the condition of our being in this world. We know that it fixes us to our place and time. For us, that is its function. We know by abundant exact Revelation that when this body dies, we are taken out of it, and live for ever in another state. What then is the office of the matter? To give us permanence here and hereafter. Our higher minds are founded upon our natural minds, whose fixity is taken up into them by an inner and most organic memory of which we are unconscious, but which is the outer vessel of our immortal state.

The Sun then ministers to this; under divine Design it is dead in order to its ministry. As

Swedenborg says: "The heat of the spiritual world in itself is alive, likewise the light; but the heat of the natural world in itself is dead, likewise the light. For the heat and light of the spiritual world proceed from a Sun which is pure Love, and the heat and light of the natural world proceed from a Sun which is pure fire: and Love is living, and the Divine Love is Life itself; and Fire is dead, and the Solar fire is death itself; for the reason that absolutely nothing of life exists in it."

We see then again that "the body of this death" is made into the divine foundation of personal life; and become aware of the profound significance of the doctrinal truth that "without two Suns, the one living, and the other dead, there can be no creation." Apparent separation from the infinite Creator, so that veiled at first in matter, we are not face to face with Omnipotence, and can have a Freewill, and enjoy it, is the outcome of the deadness of the natural Sun, without which we should be increated. And as this is the end for which the natural Sun exists, and nature from it, it is evident that without that Sun there could be no human creation. And because the heavenly man raised and risen from the earthly is the end in nature, without him nature would have no *raison d'être*, and would not exist; and heaven would not exist. For the heavens are

fed from the earth, and are founded upon the earth.

The ambition of the present nature-philosophers is to get life out of death. They do not know how divinely dead Death is, and how indispensable it is to keep it for ever absolutely dead in order that their own lives may exist. If a grain of them had ever been "in potency in the Sun," there would be a hole in nature through which her continence and skin would be lost, and she and they would drop through into nonentity. Death is more valuable for them than they have ever thought that life is. It is the *planta pedis* of all being. So conversely if there were a grain of nature or a law from nature in the spiritual world, that world would be fixed, not fluid, and would crystallize into time and space, and disappear into nature. This is but a version of the Word that "flesh and blood cannot inherit the kingdom of God ;" and if they cannot inherit it, *a fortiori* they cannot usurp it.

There is in some philosophies much discourse about "astral spirits" and solar and planetary influences upon human life. But once for all there are none but visible human spirits in mortal bodies in this world. There is no occult pervading or streaming life from the Cosmos of nature. A true doctrine sweeps all that from the mind, and clears the Stars of

fetichism. That all these dead things have an influence on life is true, but as opportunities of life, not as otherwise contributors to it. In this sense there may be, as Bacon divined, a true Astrology if you can attain it. But life comes from life only, and there is no fontal life out of the Spiritual World. The natural suns and stars are as dead as the dust you tread on. Basements to the Father's House of many mansions. Granite concrete under the Temple and Palace of the Almighty. It is the dignity of the humility of their Use to be *dead*. And the Praise which they cannot give, Man must offer up for them.

Science appears to show that the Sun is still in a perpetual process of planetation, though on an infinitesimal scale compared to his first inclusion in the shell evolved from his fiery heart: and which shell with the contents which were outside himself, fell into liquid globes, the future planets, around him. These, however, in their incandescence, were never Suns; the Sunfire was not theirs; but chaos of matter into which the fire had been degraded. Bear in mind that that fire, according to distance from the centre could and did change its state, and became the basis of all known substances; as it were snowing and freezing into them. There was neither gold nor silver nor copper nor iron in it, but the potency of these,

and of all such earthly things, according to distance and its differentiations from the unitary orb. Divine Ends ruled. We are not to suppose that because the Sun is "death itself," it was not in the moulding hand of Life to carry out the purposes of Life. It was and is the Stone for building the outer Court of the Eternal. And its effort towards planetation still is an evidence that that end is perpetual. The spots on it have signification. They are projections at a distance from the pure fire, and speak of planetary streamings and endowments; and perhaps of reactions from the circumambient system. For as is the universal natural man, so are the planets, and as are the planets, so is the destined and prescribed Use of the obedient fire of the Sun. Under God it is a material Providence, and behaves as such. It may indeed die out; because its kindling has Divine Uses, and if these are not required, their instrumentation will cease; but its duration depends upon no natural causes, for its fuel is its spiritual Use. That is why it is *pure* Fire.

There seem then to be two great states or categories of the Worlds, namely, Sun and Earths. The Sun represents "Death itself," and the Earth, the arising of Life. Whatever is in Solar conditions is, for the purposes of Life, Chaotic, though in itself a fiery Unity for Ends, Causes and Effects; a marriage which excludes participation with other things. Thence all fire-

agencies in their embrace of substances, are destructive, and the things become inorganic. If they are reduced to mere fluids, they lose their individuality ; as iron loses its crystallization in the furnace. Thus Chaos interpolates Nature, and is the connective tissue of the world ; the stored capital of the creation. All things are imbedded in it, and rest upon it ; and it is drawn upon, and worked up into order, when life wants it. This, of the things that are the possession or the residue of fire. The other side of the account is properly the Creation. It begins with the Mineral. The divine spiritual and the divine natural influx strike select portions of the chaos, and these are drilled in various lines of perfect order into crystallization ; the military frontier of natural law and order. This is the first emancipation from fire which is death itself, towards life : the first *Venustas* realized out of the Froth of the fiery Sea. The Chaos can have no direct living offspring. The Mineral now is all. The Spirituals are at work with it, and marry it ; and because life can come of life, the seeds of the next life are engendered, and the first vegetable Kingdom is produced. The same powers intending more, and already conceiving more, impregnate the vegetable with the animal, at which from its first root it aims. There is no place or substance or world it can come from but the vegetable, which is already its lower analogue



by *quasi*-life ; and the creative-spiritual being present and the nidus of growth fresh and compliant, the animal races are born from an adequate father and mother ; and nobly correspond to the herb and the shrub, to the little grasses, to the fields and the woods that bear them.

All this takes place because nature in herself is utterly dead, and can thus become a recipient vessel of life, and make no objection, and place no hindrance, to the creative power. Had she any life in herself, there would be two lives struggling into form, and creation would be abortive. That is one reason why one life is not made out of another. Even common feeding requires the death of the food. Much more does creation exact the death of the bricks it builds with. It is, as we have seen, provided with them, dead.

The Creation of Man is a subject we do not meddle with : it is touched by Revelation and not by Philosophy. The Lord God made man out of the dust of the ground. The spiritual Sense of the Word here is, that he was raised and gathered up from the selfhood and its disintegration, which was his first and inevitable nature, his Freewill all motived and centred and pulverized in Self, by the Divine Mercy, into love to God above all things and his neighbour as himself. But as to the Natural Creation of *Homo*, the divine

Word is silent. We may however infer, though with reverent mere speculation, that "the dust of the ground contains the same truth as before ; that no prior life entered into his ; that he was born at the bottom deeper and lower than animals ; that he was the Child of God by death ; and that his life was bounded and finited into an ultimate vessel of responsibility in which Freewill with Selfhood began with no compromising past ; with no anthropoid ancestor ; only with baseness to be surmounted and ascended from ; with dust to be shaken off his feet ; and with God for his only and immediate Father.

This may throw its own light upon what natural death is and means. As the mineral by the spiritual world brooding upon it, is pregnant with the vegetable ; and as the vegetable by the same spiritual is the womb of the animal, so the natural body throughout life is impregnate by creation with a spiritual body, which is the man himself, the autocracy of his character, which he is forming day by day in the womb of all his intentions, thoughts and transactions in the natural world. Here and now this character, this *quale*, is enveloped and partly concealed in a body of death, in a sand of matter, space and time. When this body has served its Use, or when by disease or accident it ceases to correspond to that use, and carries it out no longer, the living body is drawn away from the merely

animated body, and the man, woman or child is said to die. But what dies? *Death* does not die, and life does not die. The two are separated. The relationships of earth pass away in their present shape. You no longer see the face of them sensually. Yet as the whole man lives, nothing dies. The body never lived excepting inductively and by correspondence with the soul. It is now given back to that Sun which is "death itself," and goes to chaos for the business of new creations. The thing which survives is the ruling love, whether it be good, or whether it be evil. And with that love all the faculties which are the will and the understanding in their last consistency; for "the love is the life of the man," and determines his enduring character as the Master in his spiritual body. Moreover, as we said before, because the mind now has matter, space and time in it as a *basic mental constituent*, the spirit himself or herself is a fixed individual quantity and quality, and thereby the Earth life is the pedestal of each soul's personal immortality. "The body of this death" gives fixed limit or ultimate finited embodiment.

## XLVIII.

### REVELATION AND DISCOVERY ; THE LIGHT AND HEAT OF THE MIND.

ALL light and heat in nature are ultimately derivable from its Sun ; either from its immediate burning and shining ; from its reflexions ; or from combustion going on in inflammable matters deposited or given off by itself. If *omne vivum ex ovo* and *omne ovum ex vivo* be true, and thus if life only comes from life ; so also *omnis lux et calor ex sole* stands on the same ground of necessity. What is demonstrated for the natural world is also demonstrated for its Correspondent, the Spiritual World. If there is light in human Intelligence, and heat in human Love,—if these gifts are real,—if therefore there is a spiritual light and heat,—these can only proceed from a real Spiritual Sun. This is one of the majestic deductions from natural order,—not from the “laws of nature,”—and from mental and affectional order, contained in the DIVINE LOVE AND THE DIVINE WISDOM of commissioned Swedenborg. It is founded upon Nature, and is

stamped with the signet of Nature. It is attested by the very substances of the mind in their daily consciousness. The heat and light of the mind, which are like no other heat and light, depose to it. Also it is brought quite home by spiritual experience, by one who has seen the Spiritual Sun, and lived in its light and heat, for many years. True Science, a just Metaphysic, and a basis and apex of supernal Fact, are thus conjoint vouchers for this great Revelation.

We have here three Factors of Knowledge completing each other. And we may draw this inference from this Trinity, that no high human Knowledge is complete without these three. Revelation is at the top. A sound Philosophy is the middle and for man the cause-containing term. And natural Knowledge is the rounding and ultimating End which embodies the revealed experience and the answering human thought.

A light is cast here upon the problem of the excellence of human productivity. Man is a Creator in his little sphere. Look at him as a Painter. He has on his palette no colours which vie for a moment with the dyes and hues of nature. One would say at first that skies and sunsets are utterly beyond his brush. And yet great Works of art tell a different tale. Even "black and white" linings do the like. And why is this? It is because the heat and light of the mind, deriving from another Sun,—a veritable

sun,—have in them the essence of that Sun, and produce in a few feet of space a unity, an end, a love and an intellect which does not exist in any similar space of the natural world ; a mental from a spiritual beauty ; and the glory and excellence of nature's colouring is beggared before what is really a spiritual-mental manifestation. This is the account of the undeniable success of all great human works notwithstanding the inferiority of their materials to the deeds of God in Nature. They are in short human, and as such they come from Heaven more or less directly,—from its substantial light and heat. But if there were no spiritual fire and light from the Spiritual Sun, the Artist would have to depend on his colours and not on his soul, and then nature would be better than he, and would shame his art ; the dramatist would have to depend upon his mere experiences, and then the human nature in which he deals would be unworkable clay ; and the philosopher would be reduced to his own unsuggestive and cold unilluminated mental states, and agnosticism, or What can the matter be ? were the sure end of him. As for scientism, we see what it is in the denial of the Spiritual Sun : a set of inventions of strange beasts growing one out of another ; and yet its mere faculty of vermination and minimal inventiveness is a true case of what is called spontaneous generation ; and depends, all of it, upon the

vigorous presence in ultimates of that very spiritual sun; but only able there to warm into being the lowest wriggings of thought; shining however always with divine upholding of productiveness alike upon the just and upon the unjust.

The light and heat of the mind may be called the upper light and heat of nature. Their products in one sense are higher than anything else in the natural world. A crystal, a plant, an animal, bears indefinite analysis, and is "more wonderful the more it is looked into." Yet a work of the mind also bears the same analysis though in a different way. It suggests the human mind, and all its belongings, and it streams onward with the thought of the mind that produced it. That thought is superior to any dead thing both in what it contains, and in that which comes from it; for it is a spiritual manifestation.

One day in Seville I entered the Cathedral with a friend, little expecting what the interior was. He was a few paces before me; and I heard him pronounce,—“I say, does not this knock you to pieces?” For myself, I was speechless: more knocked to pieces than he. After this manifestation of the Cathedral, we both ascended the Giralda, a Moorish Tower separate from the building, and which commands a wide view of the City, and a whole horizon, including the low mountain chain of the Sierra Morena. We



then came down, and entered the Cathedral again by the opposite door. As he entered before me he again pronounced,—“I say, How small and poor that view was compared to this.” He made me think that the work of God through man is greater in one sense than His immediate work in nature. It is the *whole* of nature which is a divine work, and it strikes the lowest or ultimate faculty of admiration by the immensity of its greatness and by the immensity of its minuteness: indeed by immensity of all properties, including its capacity of enclosing merely natural thought in its Unbounded Appearance. But Man is the one only end of Creation, and he has, in Art, in Philosophy, in Reason, in Morals, in Society, the commission to make new ends in Nature, and these are small enough to be seen at once by him, even as God sees all things whatever at once; and they contain his mind and his imagination; and if they are exceeding excellent, they show forth a comprehensible unity in every part which cannot be traced in the great order of things. Therefore though you may see God in nature, you see Him more in Man; especially when Man is alive from Him. On the same ground, the voice of God to Man in the Word, plain and poor as it may appear to the natural man because it speaks his own language, is greater than all the thoughts of all men for the unity of the

immensity of human good which it contains. Suns and systems indeed preach, but only after the Word made flesh has read the Lessons. The action of the Conscience, as Kant used to say, begs the greatness of the Sidereal Heavens. "Thou shalt love the Lord thy God above all things, and thy Neighbour as thyself," is the whole Duty of Man and the whole art of creation embodied in a polity; and wherever it is practised, the heat and light of the mind from the Spiritual Sun produces a new work which is as simple as daily bread, and can be broken for sustenance, and yet has the palpable Infinite within it. All this has been well expressed by Pope in one of the truest English lines: "An honest man's the noblest work of God." An honest man is his own work, as on the moral-spiritual side, every man is. But for that very reason, that he is seized of God in his self, and voluntarily made honest, he is out of nature and above nature, and in the divine image; and he burns and shines in his comprehensible simplicity, and the sun of heaven, not the sun of nature, attests him to the awe-stricken world.

The world, when observed, makes Senses. The human world makes mind. The Divine - Human World, "the Man in whom the Church is," makes the Mind as Creatrix, into heavenly capacity and faculty, which is opened in him by the Lord. This is the last

effect of the divine light with the divine heat. All these creations are on a higher plane than what are sometimes called the works of nature. They are finitely dramatic, which nothing else in nature is. Mathematics even are thus humanly dramatic, but from the abstract side of reason alone.

The argument from the light and heat of the mind and the heart to a Spiritual Sun, also conducts from all parts of the spiritual body or man to the necessary existence or outstanding of an answerable spiritual universe. If there are spiritual senses, there are spiritual objects to terminate and satisfy them. If there are spiritual lungs there are spiritual atmospheres which they breathe. If there are spiritual bodies there are spiritual foods to sustain them internally, and spiritual grounds for spiritual feet to stand upon. And all these, organic and substantial, and more seemingly external, or as we say, real, than their dead correspondences upon earth. There are no possible minds without bodies, and no bodies short of the condition of an answerable and suitable universe. These particulars will be enforced frequently in the following pages.

No man can bring us any knowledge of the spiritual world unless through the Divine Mercy he has been prepared in his own mind to discover it as an inspiration-intuition, and at the same time to receive

it as an outward Revelation. This is why spiritist informations tell us nothing. They are only *continua* of the earthy senses, which are nowhere continuous with the spiritual or the heavenly. They are brainless for the upper realm.

## XLIX.

### REGENERATION PSYCHOLOGICAL AND PHYSIOLOGICAL.

MAN consists of two parts, a natural part and a spiritual, because he is an inhabitant of two worlds. The actual spiritual part is dormant to him while he remains on earth. Under certain conditions it is opened for him when he enters the spiritual world. These conditions in sum are the Regeneration of his heart and mind *while on earth*. This has not yet been apprehended psychologically or physiologically; but through the truths communicated by Commissioned Swedenborg it can be apprehended now in both these modes and senses. Henceforth it takes rank as a form among forms; an organic gift; and can be considered along with the faculties of the will and understanding, and beside the structures of the brain and the body. Catholic teaching assents to this; because regeneration if substantial is the birth of a new man in the old man; and involves clearly new births for all the organs of the human form. None

of the organs are abolished by being regenerated, but they are impressed by a new spirit, and become its organs. In the very body they become the organs of a second life. An ocular purity as of a crystal lining is deposited in them from a new understanding, and heavenly motive fills this crystalline vessel with warm determinations from a new will. We are however especially concerned here with the organic mind and with the conditions and consequences of its regeneration.

Regeneration, besides filling the natural mind with light and love, involves the opening of a spiritual mind which was closed before, and a birth of the will and understanding into that superior mind. It gives a new tier of faculties to the man. The reason of this is that man is born a natural person, but is not born excepting by his own co-operation with the Lord, a spiritual person. The spiritual organism by which he can become this, is extant above his natural mind, waiting to be opened; but until it is opened, he remains a merely natural man. It is opened by a life according to the Lord's Commandments, and by shunning all evils as sins against the Lord; in other words by a Life of Charity, which consists in doing all the works of every day with justice and judgment from a religious ground.

We have shown throughout these pages that the

human natural mind is no mere state of consciousness, according to the general supposition of Protestant Dissent, but that it is inbrained, and resides of necessity in an organ which becomes itself. So too the spiritual mind is a higher brain superimposed upon the natural brain and designed to be its successor in the immortal life. This higher brain is not manifest on earth excepting as a source of motives, perceptions and intellections which are out of the account of mere nature, and which have innocence, peace and power in their flow, and a sense of the divine presence at all times and in all perturbations and emergencies: a sense of the delights of Faith and Love. Manifestly if by the Spiritual be meant a substantial state in which the Lord is in the first place and self in the second; in which the neighbour also is thought of before the selfhood; then the spiritual can only be attained by a pure and unselfish life which acknowledges the Lord as its Author. In such case the spiritual organ can be opened, and become the organ of the man, only on the same terms. The point to be greatly born in mind is, that this spiritual, or celestial, brain is the determinant of all really good work on earth; and is the organ of heaven. For in order to view and appreciate the natural world we require a natural brain with natural senses; and in order to experience the heavenly



world, we must have a heavenly brain ; for no vision of that world can be given to no organ of it. As is the brain with which we enter the spiritual life, so is our place in that life ; because our state is corresponded to by exact surroundings to which the state in all its faculties in detail and succession is adequate. The true organism which is the man cannot be altered after death. Neither can it be altered before death except by an amended or regenerating life. The Divine Mercy helps us all to this ; but cannot help us without it. We have to work out our own Salvation ; having been redeemed for that end : and the Salvation consists on our part in the life of good that opens our spiritual organism, and on the Lord's part in pouring heavenly-mindedness into that vessel, and palpable visible Heaven as our safe Home through it.

Swedenborg has treated on these subjects as no one else has done, being specially prepared by the Lord for that purpose. The reader who wishes to pursue them successfully must therefore read his works, and especially his book *on the Divine Love and Wisdom*, where the higher degrees of the mind are treated of. One short extract may open the path for study.

“ The manner of the influx of light with man into the three degrees of life which belong to the mind, shall now be declared. The forms which are the receptacles of heat and light, or of love and wisdom,

in him, and which as was said are in a threefold order, or are of three degrees, are by birth transparent, and transmit spiritual light as crystalline glass transmits natural light. Hence it is that man in regard to wisdom is able to be elevated up to the third degree. But still these forms are not opened until spiritual heat conjoins itself to spiritual light, or love to wisdom. By this conjunction these transparent forms are opened according to the degrees. This is similar to what occurs with the light and heat of the sun of the world in regard to vegetation on the earth. The wintry light which is as bright as the summer light does not open anything in seed or in tree; but when the vernal heat conjoins itself to the light, then it opens. The cases are similar. For spiritual light corresponds to natural light, and spiritual heat corresponds to natural heat."

"This spiritual heat is procured in no other way than by shunning evils as sins, and then looking to the Lord. For as long as a man is in evils, he is also in the love of them; for he is in concupiscence to them; and the love of evil, and concupiscence, are in a love opposed to spiritual love and affection; and that love or concupiscence is not able to be removed except by shunning evils as sins; and because man is not able to shun them by himself, but by the Lord, therefore he must look to Him. When therefore he shuns them by the Lord, then the love of evil, and its heat are

removed ; and in the place of it the love of good and its heat are brought in ; by which the higher degree is opened. For the Lord flows in from above and opens it. And then conjoins spiritual love or heat to spiritual wisdom or light ; by virtue of which conjunction the man begins to blossom spiritually, as a tree in the time of spring." (*D. L. W.*, n. 245, 246.)

The mere transparency is given ; the recognition and even the perception of truth is given ; but the love of good is not given excepting on the terms mentioned above. And the love of good reigning in the mind from the Lord radiates from itself truths of energy and action of an order incomprehensible to the truths which are given through the mere translucency of the higher degree. The latter are the clever perceptions of the natural mind availing itself of the faculty which it possesses for the sake of regeneration, of laying hold of apparent wisdom, even for its own purposes. The former are the forms and the causes by which the love of God and the neighbour works down upon the man and the world, fitting the mind with truly intellectual insight, always as a means to the regeneration of the individual, and the elevation and transformation of the society of which he is a responsible part.

Observe that these conditions are both religious and organic, and that in this sense they belong to a most

substantive psychology and physiology. Far from being mere states of mind in the sense of metaphysical consciousness, they reside in and depend upon immortal organs which whether opened and used, or not, are the last resorts of the human form, and the image and likeness of God in it, and in fine are the reasons and grounds of its immortality. What that form will be when the mortal body is put aside, is determined by the treatment which the higher organic degrees of the man's life have received at his hands : by the deeds done to them and with them in the body. So here again in this age, by God's mercy, the intangible has become tangible, and a true spiritual experience is proffered of things that have been but dreams and hopes to the good men of former generations. The soul and mind can be vivi-speculated through true doctrines added to real experience ; and it can be seen that man through the Lord is the author of his own everlasting body and his own future. Also indeed what he will be like when he is in his *amour propre* as the self-chosen determination of his substance.

This abolishes the idea of an arbitrary heaven or hell, and introduces the truth of a most deliberate futurity for us all. It also shows what evil does in the spiritual organism. It not merely perverts the ground-plan of humanity for a time. That ground-plan is formed of a gift of great affections all springing from

the intended heart, which is the love of God and the Neighbour. Evilly treated, these affections, which are human nature seen from the divine side, become first diseased and then destroyed ; just as the heart or the lungs or the bodily organs become destroyed by physical or mental causes ; and when destroyed, the inner man is gone, and can no more continue to live and to be than the body can live and be when its central lives are decayed. The ruin, except by repentance and a new life, is organic and fundamental. The will itself is wrecked. The life continues, because enclosed within it there remains unopened the higher degree in which God resides, and which is a form of immortality. But the quasi-natural man is all that is left of the conscious personality. He is himself, mercifully shut away from God, and deprived of conscience and of all knowledge of the Divine influx.

We pause for a moment here to indicate that every piece of ground won for organization and substance from " the void and formless " realm of materialism, is a foothold for a knowledge of, and a belief in, the spiritual world as a geography, a geology, and an astronomy ; in God as the supreme and only substance and form ; and in the same God the Lord as an organic Divine Personality. Whatever is high and worthy in human existence, whatever can raise up human nature, becomes something instead of nothing on these sole conditions.

This subject of organic regeneration has extensions lower down, and a dark lantern in its hand with a politic light for much of the ambitious knowledge of the present age. It criticises the science of nature which attempts a great career in ignoring the Revelation of God and the Doctrines which attest His creation and surround His throne. In early Genesis there is an ominous passage concerning the fate of man's attempts to enter upon the God-given estate and legitimate possessions of the human genius by ways which are not good and true. When innocence was lost, Eden was lost. It was lost organically. The faculties that could apprehend it were going, or gone. Perception of the created garden ceased. Bodily removal from the garden ensued. The Lord God "drove out the man, and He placed at the East of the Garden of Eden the Cherubim, and the flame of a sword which turned every way, to keep the way of the tree of life."

Biblical studies do not throw a clear light on what is meant by the cherubim and the flaming sword, and yet the above verse declares the signification very plainly. The tree of life is the indwelling of the Lord in man, with all the ramifications of noble perceptive faculties, from the root of heavenly affections, which at first constituted the body and substance of his being and nature. The way of the tree of life is the orderly

outgoing of these into comprehension and action. They were the heirs of the created universe, and intuitively knew their dominion. When selfhood—*proprium*—invaded them, a great reversal took place. The order was inverted; the sensual man, always an inevitable factor in creation, was in insurrection against the celestial man; and instead of deriving his life from above and from within, he desired to scale the heavens, which are the tree of life, by his own power: to turn the tree of life upside down, and be himself the summit of it. His ingress from below and from without was divinely prevented. It was foreclosed by cherubim and a flaming sword. And as everything in God's Universe is substantial, and everything relating to man, all his love and wisdom, or all his folly and insanity, is organic, so the Cherubim and the flaming sword are likewise organic.

What the Cherubim are in their forms cannot be shown in natural light, but their function is given in the letter, and also in the internal sense, of the Word. They are the guardians of holy things. They are under the Lord, preventing the approach of evil and profanation to His Sanctuaries. They are human and animal forms representing His Divine Love and Wisdom, which descends in such forms and appearances, bowing the heavens and thus coming down: bowing also the sanctuaries of the human soul and coming down upon



it. They are a substantial organic influx, and Thus far and no further is written in their construction. They are in the Mercy of Him who shutteth and no man openeth, and who openeth and no man shutteth. The whole history of human knowledge, could we read it aright, is an attestation of the existence of these Cherubim. Along its lines from the beginning may be witnessed the impossibility of getting at spiritual things by any efforts of sense or of science. To these faculties, the more ambitious and clever they become, God and Heaven are a greater and greater darkness ; and Research into them becomes more complete denial. So uniform is this experience, that it points to an eternal barrier interposed ; to use a geological phrase, to a " fault " in the very nature of things, which marks the end of the stratum of enquiry, terminating it either in spiritual idiocy or natural absurdity. This " fault " is the sign and place and power of the Cherubim, the living and unapproachable rampart of Almighty God. There is no passing it ; and delusion with degradation awaits every attempt to do so.

It is not to be doubted that in the coming time when the New Jerusalem has more measurably descended from God out of heaven, the Revealed Forms of the Cherubim will be apprehended by an intuition given from above, and it will be found how they correspond in the very fact to the forbidding of the

ingress of unprepared and irreligious people to holy ground. For they stand between the Lord and the mind; and cover it exactly with their eternal wings; and judge it exactly as to its right of pushing its conceptions, or conceits, through the lines of scientism towards those ends and causes which transcend the faculties of the natural mind. Thus the Word of the Lord is the ultimate origin and rule of all common sense; and it can come down into our faculties, and justify itself there by giving unique light or truth.

The flaming sword which turned every way is more easy of apprehension than the Cherubim. They are the Divine descent. The sword is the human demurrer against it. This does not appear in the letter, but it is the truth. The Lord does not really bar the way to the tree of life; but only stands in His Divinity on the path. That He hinders and obstructs is an appearance; though the appearance has the force of a reality to those who are prevented. Hence "the flame of a sword turning itself" signifies self-love with its unruly desires and consequent persuasions; which, although prompting man to enter, lead him away *to corporeal and terrestrial things*; and this, for the purpose of keeping the way of the tree of lives; that is, of preventing the profanation of what is holy.

The influx out of holy things and places, out of the inner degrees of the mind, out of the goods and truths

of the Church there constituted ; is maddening when it falls upon deliberate, confirmed, cruel sensuality and selfhood, and their scientisms. Gathered up and organized cherub wise, though innocent as heaven, it provokes the state of the natural man, and evokes it as a sword ; and moreover as the flame of a sword denoting a passionate hatred against the divine love which is creative.

This is exemplified to-day all through the speculative sciences ; that is, in all the pursuits that have not some practical end in view. They burn and shine and brandish themselves against the way of the tree of lives. They mistake the obverse, the tree of deaths, mere dead matter, for the goal of their enquiry. The fury of the flame of their sword, which devastates and desolates themselves, is incontestable. It is a demoniac surgery which hacks and mangles and trephines their own human nature.

Such remarks are generally applied only to Theology. It is supposed by those who believe in a God, that the knowledge of God comes only to those who are regenerated, that is, reborn and constituted in the image and likeness of God. But the same applies to the knowledge of nature as God's Work. Only the regenerate mind, led on by continual obedience to God's Commandments, and then living by prayer and faith in perfect charity, can read Astronomy and Anatomy,

and Physics generally, without perverting them ; and making them into sharp swords warring with the love which is the only life. For there are two natures, two *schemata mundi*, two cosmogonies ; two fields of science. Of one of these, the natural mind, the selfhood, the *proprium*, is the Author and Creator. This one is all selfhood, and pride and conceit of selfhood. Of the other, Almighty God is the Author, and it is full of Him, and is His Shekinah, charged from everlasting to Everlasting with His Ends, Causes and Effects. The regeneration of the mind is necessary to enable it to know or to recognize the very existence of this latter and only real order. It is God's World and the only world. Were a perfect scheme and science of it presented ever so completely to the *proprium*, that self-seer would reject it ; and rely upon his own flaming sword to carve out a better thing.

In this case the regeneration of the mind, which involves the opening of a higher degree of it, is the sole path of true science ; indeed the very *Novum Organon* of which the illustrious Bacon was in search ; and which he thought he had discovered in the mere close study of the facts of nature. Yet he was well aware that the affections of man, by which he often meant the lusts of the mind, are a constant source of error and deflection, for which nothing can compensate so long as the mind itself is not reformed. It is re-

markable that he did not see that the justice and judgment which are needful to hold the balances of natural truth, are unattainable by the natural mind of itself ; and that the pure impartiality which he required is to be obtained only from the religious side, or by the regeneration of the man of science ; that a new heart and a new mind in him are the conditions of it.

In the matter of natural science the human shape with the human form in it, is a field which stands close under spiritual science in the impossibility of being worked on any other ground than that of religion and regeneration. We may fairly say that the "tree of lives" makes a direct descent into it and possesses it ; and that the garden of its organization has adequate cherubim and flaming swords to forbid the entry of ungodly men within its precincts. Research from selfhood cannot penetrate there. The outlying facts of the body, the mere record and register of material-looking organs, can be had by all industrious people ; but the exhibitions of life and function ; the processions of end, cause and effect, as they come down from the soul, and as they return through the circuit of uses to the soul, are unattainable by science unless an inner mind with exalted intuitions is opened in it by the Lord. In consequence of this limitation, there are no truths at all left in the physiology of the day ; nothing but sanguinary dissections by the flaming sword of the

selfhood : nothing but blindness to design and purpose which are the ways of God. Worldliness is the spirit of it. The desire to excel their fellows in atrocious experiment and speculation, the glory of their science, are the ruling aims. The love of wealth sits back hardly concealed, as a genius in their laboratories. Atheism, multitudinous in the upper ranks, condones these motives, and offers them its crown. But because there is a God Who has made us, and wonderfully fashioned us as remote images of His Divine Love and Wisdom, evidently all the above passions of the selfhood have no conceivable entry into any part of His organic courts, but like drunkards are wandering elsewhere, in the lowest places, while they dream and rave over the deserts of the flesh. For it is no strain of Holy Scripture to apply to physiology also the text, "Seek ye first the kingdom of God and His Righteousness, and all these things shall be added unto you." Otherwise, for Creation the mind reaps its own chaos, and for Life, destruction.

Inductive science therefore means not only inferences justly gained from facts, that is, general facts, but the induction of a new mind and a right understanding upon the lower induction, that the laws of righteousness may be found more and more to be the reasons, explanations, and moving ends and causes of the shapes and forms of the creation.

## L.

### THE JUDAS CONSCIENCE OF STATES.

UGHT there to be two consciences, a private and a public, in the same man, because he happens to be both a private person, which every one is; and a state functionary; perhaps a great Minister? Of right, the question seems to answer itself in the negative: with a distinct resolute No from every virtuous perception in all minds. Yet in practice the answer is Yes, and voluble reasons are at hand for this affirmative.

It has been enounced from a high place that it is proper "to subordinate the private to the public conscience." We all know by the voice within what the private conscience is, and that it is a sense of right and wrong most closely accompanying every intention, thought and action; provided, that is to say, the voice has not been silenced too often by being disregarded. But separate from this great Monitor, which is the Merciful God speaking directly to each man, what is the public conscience which is



called to be supreme ruler over the private Divine voice ?

Lord Tennyson has a Poem on the "Two Voices," but the one of them is the Voice of the good One pleading with the Man, and the other is the voice of the Evil one suggesting in subtle crowds and majorities of the words of the sensual mind floods of reasons against the one Word, the Yea and Nay, of the upper Voice. Is there any other voice than these two which has orders to execute in the honest mind, and a divine commission behind them ?

To ordinary thought with any religion in it, to Christian thought, to Heathen thought, to Theist thought, even perhaps to common-sense Atheist thought, no duality of ruling Consciences is possible ; there is no department in which two commanding Kings or Presidents is so little possible as on the throne of Conscience. You may have a ministerium in which Ritualist, Deist, Atheist, Agnostic, are all included, because they are all united in the supreme object of preserving their seats of power ; in their combined love of honour, glory, or gain. Whatever the other differences, all the men have the sameness of loving their places, and subordinate their differences to this one great desideratum. But this is no subordination of conscience to conscience, but subordination of every other object to the exactions of a

common Selfhood. There are no two voices here ; but one unanimous vote. And whoever is most cunning and persuasive that this object shall be kept in view and attained, is the constantly re-chosen President of that band.

It would seem to be a rightful expression, to subordinate the public conscience in all cases to the private conscience : so that there shall be one conscience, that, namely, which is continually of God ; and through honest wisdom many applications of it. But diversity of application is no sound reason for formulating two or more consciences.

Let us take the case of a Minister of State. At the top, in this country at least, he may sit in the highest place, as a powerful Monarch. There he is veritably alone with his God. He has secret determinations which he does not impart excepting gradually even to his Cabinet. His policy is an invisible magnetism which only History, long afterwards, and through events, interprets to the people. So also the Cabinet is rightfully, in wisdom, a common league of secrecy. But because the Chief and his subordinates cannot tell all that is in them, and that is purposed by them, yet all decisions may be dominated by one conscience, and be meant and concluded on the mere grounds of public right and wrong as in no way different from private right and wrong.

There is then no need here of the postulate of two consciences.

Or take the case of the General of an Army in the Field. If he is a Christian he abhors violence, deceit, bloodshed and destruction, on the highest grounds. That abhorrence subsists in and with his conscience through all his campaigns. But in an honest War, he has to beat the enemy, and compel him to submission. Only one check is imposed, and conscience imposes it, and it is written out in statutes of limitation for all commanders and soldiers in what is called Civilized Warfare. The check is that there be no malignity in the military dealing with conquerors or conquered. Thus the arbitration of battle, stern and executive as it is, has Judge Conscience on its bench, and the very same Judge Conscience as Executioner of the Verdict. The God of Battles is therefore here ; but He is One God, and speaks to the whole Field through one Conscience. The Commanders indeed deceive each other where they can, for this is in the Art of War ; but the deceits are strategies, and are condoned as such by both sides when the conflict is over. They do not hinder peace, or leave malignity behind them ; but are properly admired in all countries by all the artists of war. They are not frauds but Arts. There is no lying in them, because they are under no Treaties ; except the one Treaty, that malignity of

heart and means shall not enter into them. Otherwise they are bare necessities of fighting. One honest conscience therefore suffices for them equally as for days and works of Peace.

As soon as Treaty comes, one conscience again suffices for it all; and this again as before, excludes falsehood and double-dealing; and is at the bar of the same honesty that is imperative between one private man and another. Any public conscience not subordinated to this is mere treachery abusing a holy name. Any diplomacy is a den in which excuses are forged for iniquity, and time is gained for rapine.

But perhaps a public conscience rightfully subordinating *THE CONSCIENCE* can be found somewhere else. A prime Minister may see that many things are good and most desirable, and yet that the people will not have them, and in that condition, of aversion to them, are not fit for them, and would abuse them. In that case he has them in his heart for himself and his successors to press gradually upon the notice and acceptance of those whom they concern. Compromise is in its right here; and legislative steps leading upwards to the better day, are one by one laid down and secured; and a way opened along which the One Governmental Conscience advances. But because the Minister has but half measures of public good to press forward, he does not proffer the half instead of the

whole because he has a public conscience cutting the good in two; but because his private conscience, his honesty of heart, gives all that can possibly be given at that time in wisdom and therefore in love. At the same time, if his honesty is in earnest, he lets it be known without damage to the possible present that his sympathy and convictions outgo the state of his nation; and in that way also he escapes deceit, and does a work for the future. All this is the work of his one conscience, subordinating everything to itself as it goes along.

As conscience excludes malignity from the usages of War, so the same conscience excludes lying, double-dealing, subterfuge, and fogs of verbiage, from the acts of Government, and the processes of legislation. A government stained with these is an organized treachery against the Order, the Spiritual Order, of every state.

As a Minister should be a Person and not an Official otherwise, and as on all high interests he should let his own personality avouch his convictions, even although these cannot be yet received by his Countrymen, so he should never pretend not to know what is right and wrong where common humanity and common honesty know it. He should in such things declare his own *status*, and there leave it. He should not ask somebody else about it, and shift the responsi-

bility from his conscience, which dies of the shifting, when he knows all about it himself. He should not try to put God in commission, even in Royal Commission. That is a receipt for confirming Evils, and is not an appeal to a public conscience, but to Self-hood of Cliques. It gains time for his Power. And when a Royal Commission does dirty work, he rubs his hands as if they were clean; and can say to any good thing which his dishonesty has destroyed, "Thou canst not shake thy gory locks at me, and say *I* did it." In that case the private conscience of other people, if there is no other conscience in the field, attests surely that he is the sole responsible author of the royally commissioned wrong.

Such men, and there are such men in history, and they are the defilers and ruiners of nations, are the chief manufacturers and users of human tools, who become as they might phrase it their public consciences. These do their work, and bear the brunt of it, and often receive manifestly its bitter wages: even repudiation and death. These tools may be good, or bad, but the noblest and most sincere men make the best tools if they can be had. They colour their unsuspected mission with religion, which is the grandest factor of all for the man whose public conscience dominates and effaces the private one. The saddest of sights is witnessed when one such good

man has been ensnared by a politician, and after serving the purpose, of putting iniquity in Commission, is deserted in his utmost need, and only not disgraced in death by carrying with him through all his battle of life the record of an inspired honesty unflawed even under the most public gaze. He has been despised, rejected and mocked by his employer; has had gall and vinegar held up to him on his Cross; but he lives as a precious stone of Virtue which will lie deep for ever in the foundations of a New State: a Martyr to resolute principle in the midst of public rottenness; and nowise averse to Christian War.

The public conscience-men are important to be studied, and never before perhaps so important for us all as in these New Ages. In Great Britain, the Neros, Caligulas and Domitians are out of date, and will not reappear in the old types. If they come back it will be in the sheep's clothing of plausible politicians, and Universal Philanthropy, universal Toleration, Peace, Retrenchment and Reform will be the succeedaneous wool on their backs. This wool is good, but not where it is; the real sheep of national innocence, affection and simple conscience have been killed to clothe its present wearers. As in bodily diseases often, the cessation of the externally violent form of ruin is succeeded by subtle inward destructions not taken note of until the end reveals them. A



dynasty of such public conscience-men may now be rationally expected unless the nations awake to them, and read their lineaments with spiritual eyes.

They will probably have immeasurable effluxions of speech, and double conscience in it, and casuistry beyond all conception; and passionate seemings to sway their multitudes, and much lust of truth. This is because, as Swedenborg has made known, their minds are of the sensual order, and their words lurk close in the most external memory, readily projecting out of their tongues. They are speeches and eloquencies at every station of their lives. It is not at present known that this is sensualism, but it can be known. There is a power of delight in it which belongs all over to the external body of which the tongue is the prurient organ. Do not however mistake them for windbags; rather, with the sweep of their following, they are evil and malignant winds of lust, desolating the fair spirit of their countries. If such men happen to be great People's-Men, and to come thus under the Word, "Woe unto you when all men shall speak well of you, for so did their fathers of the false prophets!"—then their second or public conscience, with as many consciences in it as there are different electoral tickets to be sold for 30 pieces of silver,—as many sham Shekinahs, — will include in the organism of its calculations all that is presently hottest

in the democracy, which will rush through it and rule in it with passionate tides. False promises will be exacted, and false hopes unbounded will rule in the nations ; for such men are in no wise confined to Great Britain alone. Politics will tend to supplant regeneration of the individual and the race. As we see in Russia, a mighty large Empire not attending to itself, but rushing in hordes to absorb fresh territory while the true fatherland of private homes is groaning and ruining in the background.

This is the upshot, and a very large upshot, of considerable men, now in great numbers, subordinating their private to their public conscience. The writer wishes to enter upon no politics, but these things are very pregnant origins and issues of spiritual and national Life and Death for all peoples.

The subject has many branches, but one only shall be mentioned, and that very briefly. Duplicity of Conscience divides the human mind and the human race from the top to the bottom ; and divides all virtue and rectitude, and were it possible would divide all religion and righteousness, into public and private ; and would subordinate the private, where God reigns, or should reign, to the public where the Self reigns, where the Official state reigns, and where the general passion reigns. Honour, which ought to be the mere full dress of Honesty, is one of the things thus osten-

tatiously and imperially divided at this hour. Two great nations are busy dividing it down the chine, and the small better half which is common honesty drops away ; and every time either national man shakes himself, or is shaken, a deeper remainder of that better half separates itself from the national mind, and falls to the ground. The case is contained in the plea that whatever a commander does, provided it increases his master's territory or prestige, is irrevocable, and becomes a jealous part of the "national honour." It cannot be reconsidered, and therefore is beyond the range of the human understanding. Herein the understanding, given to us all and each to light our way by the guidance and severe check of honest truths, is separated from the lusting will ; and afterwards is subordinated to it, and becomes its slave ; upon occasion its jester ; and its pretext master. The knife that divides the honour is none other than hypocrisy, sharpened upon casuistry. The process is going on continually ; and all the world can gaze upon it at this moment. And what is most noteworthy is, that all the Churches sit quietly under its Upas. The Greek Church has no word to say about it, nor has the Anglican Church. A manifest sign that in regnancy there is no Church upon earth now ; that there is a church of man, and no Church in man ; that the Church is divided into a public and a private ;

and that the public Church is subordinated to the Caucus of the State, and subordinates the private or individual Churches to the imperative mandates of an alien power. There is however a New Jerusalem imminent, according to the Catholic teaching of all the ages ; and this is from the Word of the Lord ; and “ the Kings of the Earth do bring their glory and honour into it.” But the honour they bring in is indivisible from honesty, and in all public and private life is one as God is one.

How different a doctrine of Love the New Church can teach here. If a nation has done wrong, (and all nations do wrong, for they are nothing but large individuals,) how honourable it is to acknowledge the wrong in the fewest and simplest words, to repair it, to make restitution for it, and to depart from it. This is true honour, glory and gain. It is the dictate of the one only individual national conscience. It is almost a silent thing, and takes no time to effect. It is the only settled and safe policy for any minister. It never dictates “ peace, peace when there is no peace:” because this again is dividing peace into public and private, like conscience ; and the public peace is an opiate and a mockery, and the inside of it is War—“ Red Ruin and the breaking up of Law.”

No side need be taken here in existing relations of the States of the World. No side is taken. Only

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this, that national honour is the same spirit as individual honour, and that individual honour is the same spirit with common hearty honesty, and that all conscience is one, and can never be subordinated to anything whatever without being annihilated.

## LI.

### THE SECOND LIFE.

It is impossible to pursue even science, especially in its central objects, without coming to the central questions and interests of mankind. The Sun, a great centre, is an evidence of this, and accordingly life and death propositions, concerning the Christian Religion and Christian Morality, are put forth, *pro* and *con*, in all ultimate speculation concerning the Sun. We have seen how a distinguished Professor makes it to be of the potency of Life. And we have argued against him that it is the very potency of Death. The tendency at these centres arises from the fact, that the whole natural mind is fitted for divine doctrine, which, however, it can refuse to entertain, and in place therefore receive dogmatic falsities evolved from itself. Hence to a being whose love is his life, there is no such thing as neutrality even in dealing with hard natural facts; but the bias of God, or the Devil, always lurks behind all the thoughts and adventures of the mind. A crystal is a chair from which the

materialist reads lectures of materialism, and the Christian professor has it for an unobtrusive pulpit from which lessons of spiritual life are tacitly set forth. If excuse were needed, this would be our excuse for finding the Divine and the Spiritual at the end of every avenue, and for claiming the whole wood in their interest. And at the end, we come to the end ; to the grand void of all ; which terminates questions otherwise without fruit ; and makes life and knowledge lead to a result which is not the vacuum and *cul de sac* of mere science, but the revealed certitude of divine truth.

As knowledge is some image of existence, and as all knowledge, though not science, may be inchoate science, so the known summit and centre of things can always tend to a scientific statement. When God pleases it can through the rational mind also sufficiently if not adequately attain to it.

The centre of human knowledge, exact and unchangeable, is God-man, the Word made flesh. The Incarnation is a Natural Fact, and a Divine fact : it may be called a Divine-Natural Fact. It is so little understood by the nominal Churches, that the rational mind, and the sciences under it, have never had it brought under their notice by those whose calling it was to purvey the knowledge and explication of it to their flocks, and so to the world at large. The subject, how-



ever, can be set forth in an intelligible manner ; and be not more mysterious to the attentive and affirmative mind than any of the ultimate questions which are versed about nature. Nay, it is altogether unmysterious,

The two elements in the subject are, that there is a Paternal Jehovah, and the Freewill of Man. The Father, God, inevitably talks to His children, and mainly to His little children, and His instructions are, in the complex, Revelation. This descends through the heavens, which are the throne of God, first to prepared men, Lawgivers, Prophets, Evangelists, Seers ; and through them to the Church on Earth. If the Freewill of man, which is man individual and collective, receives the instructions, the Lord, Who is One, rules the Church, and thereby the World. The divine Order is maintained, and both Heaven and Nature are safe. The one of these is founded upon the other.

Revelation and History both show that the individual and collective Freewill has gradually asserted itself against the Divine instructions, and formed a new world in the world, an *imperium in imperio*, alien from, and opposed to, the great scheme of things. The collective religious conscience has thus become callous to the voice of the Word, and is no longer guided by it into virtue and maintenance, and no longer rebuked by it when sin is committed. Under

these circumstances Revelation dies out, just as a mother's voice dies out in children when they are confirmed in naughtiness ; as a good father's voice dies out in wicked sons ; as social decorum is obliterated from licentious lives ; and as recognition of the laws of society and country is lost in criminal classes. The whole earth can thus become a criminal class in the judgment of God, and it is, by His Law, but by its own doing, in prison. We shall presently see what that prison is.

But first our case has in evidence, and is attested by, the fate of Divine Revelations ; man, on account of Freewill, being the Arbiter of them. Up to a certain point he does what he likes with them. The Israelitish and Jewish Churches both wore out their Revelations, and were at length entirely unaffected by them, although these were gross and legal revelations, and reinforced their Orders and Commands by punishments individual, national and social. Rewards and benefactions were equally in vain ; the *amour propre* survived every catastrophe, and preferred to remain itself, rather than to be the regenerated salient point of a chosen people. The golden calf was modelled under Sinai while Moses talked with Jehovah on the Mount ; and the 800 wives of Solomon the Sage each gave him her own deity to add to the worship of his God. A universal fetichism with a boundless super-

stitution of claims, extinguished the Jewish Churchism, and inaugurated a wandering Jew Nation; a self-chosen people of obdurate self-will.

Christ came; and founded a Christian Church. This Church, with higher responsibilities, re-enacted the Jewish obliteration of itself. It also has worn out its Revelations. Men are mostly good or bad now apart from the Christian Religion. It has launched its great standards into the world, and they govern in name; but they are secularized, and men are not good because God commands it, but because it is right, proper and expedient on its own account. Many are anti-Christianly good. Evils are still evil, but not because they are evil in the sight of God. The dogma of faith alone ensconces the pious, and the dogma of infidelity alone serves for the impious; and love to God vanishes from both sides. The consequence from the first has been, "judicial blindness," doctrinal falsities, and absolute denial. The state of Christendom and her Clergy at the present day, proclaims all this, although to deaf ears.

Whenever these great destructions of a whole earth or Church are effected, the Prison House comes to the collective and individual Criminal. He is taken into custody of the hells, of the Devil and Satan, who become his Jailers. They have their own freewill, but they obsess or sit upon his.

How is this? The events to the attentive reader are a chain as connected as the attractions and maintenance of the solar system. Throughout these pages, from the beginning about epidemics, we have seen what death is, how much the materialists have misread it, and how much the graveyards acting on their adjacent Churches have obscured and befooled it, putting all people, good and bad, to bed in the ground for indefinite and perhaps endless ages. There are however no dead people but the spiritually dead, and they are by no means dead in the sense of being extinct. Far from it, they are very active; even the wicked for those whose lives and ways cohere with theirs, and who keep their company: they are with their likes.

Therefore the case stands thus. Whenever from the decline and decay of the Lord's Church in the lives and consciences of men, streams of infernal and diabolical persons enter the spiritual world, it becomes organic with them in the great realm above nature and the natural man or mind, and they form a stratum of increasing density between the Earth and the Lord's Heaven, from which His Virtue descends. The Angelic Rays cannot penetrate this plane of evils and falsehoods, the essential matter of other-world darkness, but are perverted and extinguished in it. Huge nations and peoples, the progeny of ages, tier above

tier, cemented for the most part by ritual and dire superstitions, stand like the besieging testudo of the Roman warfare, to intercept the Divine light and love. They are a vast conspiracy of silence and contempt against good and truth. When the whole pile is formed, and a religion is extinct, man is shut away from heaven, and heaven is occluded to man. The creation, one would say, has ceased ; for freewill itself perishes, or would perish, under the tyranny of the over-pressure.

Freewill would perish, because there is no God present then in either world, upper or lower. When all instruction is in evil, and all its mode is falsehood ; when all heredity is evil ; when all motives and delights are towards wickedness ; when the conscience is extinct in great mountains of generations ; when the intellect that discerns right from wrong, and preaches rectitude to the erring inclinations, is inverted, and ministers to every sin : when apostasies are covered in by hypocrisies, and the graces and venuses of the pit come out of it to decorate and inflame the drifting comet of the society ; the Will has only one side left, and that is not a choice but a fate. The *coma* of the drunkard is as free as the state of man thus obsessed by an immense evil planet above him, and with no Church here to help him from under its crushing weight. Man is buried alive.

God is very near then, and He comes down in a moment. In a burning bush He says, I AM hath sent me unto you. Or He comes by Incarnation.

How is this? God is Omnipotent, yet never potent one grain beyond His own Divine Wisdom. He does not descend until Man's very structural being is in danger. He does not descend to modify free action, but permits all its latitude for a time; all crime, and all unrighteousness; but he does descend to conserve Freewill; for that is his darling creature, which alone can lead man upwards, and in which therefore lies the possibility of heaven. Pandemonium strives mainly to abolish this Freewill, but has no ultimate power against it. Even in the hells it subsists as an imperishable quantity, though its free action, glorious inconceivably in the heavens, where God's will and Freewill are at one, is limited and imprisoned in those low abodes.

"He bows his Heavens" and comes down. The evil strata of all the generations are dissipated before him. They were not spiritually destroyed till now, for they cohered with the dying Church, and were kept up by its pseudo-religiosity, and could not be removed till it was quite dead. Until this was the case they were not judged, and were not cast into hells. They were even to a certain extent dormant, ritual, and to use a phrase not lightly, they were

respectable. They lived in externals and professions, like their brethren on earth. But the descent of the Lord upon them, unable to alter their wills, with the inflammation of every faculty caused by the divine heat and light, like the sun coming in tropic power to rank roots, or to a world of poisonous serpents, "disclosed their interiors," and these issued forth in open diabolism and infernality: nowise changing, but only realizing, their natures and characters. Hereby a terrible momentary prosperity of opposition to God, is given to lusts, which opens their abyss. They are in their glory of anarchy and revolution.

This is called a Judgment. Its effect is to commit the wicked to Hell; to New Hells organized after their requirements; to emancipate the simple good who were involved among them; and to clean the world of Spirits, the first realm of the departed immediately above the Earth-life; and to clear the spiritual firmament so that the human race is again directly under the influence of Heaven; and so that Freewill is no longer abolished, but completely restored.

Then, as a Church had died out, and there was no Church on Earth, but only remainders of many dead Churches, a New Revelation is given, and a New Church inaugurated by it, and established from it. For as the World is for Man, and Man is for Heaven,



and the Lord's Church is the only way to Heaven, a Church must always be on Earth in order that the End of Creation may be caused and effectuated. Otherwise Creation would come to a stand still, because its purpose would perish.

The Judgment is the Vindication of Freewill, and the New Revelation whenever it is given, and it has been given several times, is a New Divine departure or Revival for the human mind.

Are not these events a rational chain? Swedenborg, Commissioned, has brought them within the range of conscientious knowledge and practical life.

We now pause before the great Fact of the Incarnation; the one event of human history which made it human and which keeps it human: an event heralded by the anticipations of all nations; hinted in the side-long glances of all religions; mocked in the pretensions of demigods; openly foretold by prophets; and seen by the wisest from the beginning as a consummation of eternal Providence, for the perpetuation of life, and the inauguration of eternal Life.

But, what was impossible before, it can now be seen *rationaly*. Because another of those judgments has taken place; Freewill has again, by a divine descent, and a dispersal of Spiritual Clouds, been vindicated; a New Revelation has been made; and this has been effected in and to the rational mind.

Since the beginning, Jehovah God has talked in a Word to each faculty as it has existed in time. To Adam as the infantine Son of God, in the language of early love, as it were of Mother and Father in one. When man wore this love out, by no longer loving again, and the mind was lost, God spoke to a new conscience which was a new church created on the ruins of the Church of Love, the *Celestial* Church; and this Word descending, created the Reign of Truth, or a *Spiritual* Church: a Church full of the traditions of love, but in the memory not in the heart: this Church was a divine influx of religious ecclesiastical truth, an inspired vehicle of intelligence dominating the soul. It was not however a rational Church; but may we say a Church of overpowering divine ideals. When this Church lost its conscience and its inspiration, and the races had worn out and perverted it, the Divine Judgment or Descent again came into play. There were yet other faculties unappealed to left in man. His Natural Faculties still remained, and the Word addressed itself to them. In the Israelitish Church God talked with Abraham, and revealed Himself as the Eternal Father. The seed of all philosophy of nature and mind lies in that declaration. It opens up the whole thinking faculty of the natural man; it opens the mind with the Awe as of a present Almighty Being as the opener. It in-

augurates the natural mind as the organon of Thought about the Eternal. Faith and Hope and Charity as they could exist with the Patriarchs, were the fruit of this Divine descent; and pure natural affection and thought as a guide of conduct came into existence. Justice as far as it could exist in this limited plane of the human selfhood, with some Mercy and patriarchal love, were also added as divine leaven to that Society. Not much was possible; for the mind was mutilated, or truncated; and only the bottom of it left for the Divine appeal. The celestial or the Adamic Church had perished, and was deciduous; a withered organ shut up into the selfhood. The Spiritual and its conscience had perished. It also was occluded as a dead selfhood, and shut away, in order that it might not interfere with and destroy the Natural: for which reason also it was that the destroyed Celestial was kept isolated in caverns under caverns from the next creation or the Spiritual, which its influx of ruined loves which are lusts would have debauched in a moment. This natural Church represented by the Patriarchs was then the end of the human mind; the bottom of all that could really be called THE MIND. The voice of Jehovah died out of it, and it also perished.

The Jewish Church was the Church of the prison-house, with leave to come out of prison according to

conduct. Jehovah was its stern warder and its kind administrator. He did not as a first thing ask love, or understanding and wisdom, or faith and charity, for these are internal things, and there was no internal to hold them; but He asked, *primo*, Obedience; and the Jewish Church, under commandments, was the Church of Obedience, or the man of that Church made himself the Selfhood of Disobedience. In despite of all external divine pressure; of miracles of kindness; of victories by obedience, and defeats and captivities from disobedience; in despite of plain menaces of destruction against idolatry, this last Figure of a church lapsed to its downfall, and was separated from the divine influx. It was a Church of Theocratic ritual, and had it been compliant, the destroyed faculties above it might have been resuscitated; for obedience is the beginning of Regeneration. But the Freewill opposed, and this would not be.

The human mind, as gathered up into a Church of God, was therefore at an end. There were indeed outlying nations, but a church could not be formed of these. They were the posterities, all of them, of ruined Churches, and infidelity was inscribed in their hearts. So also when the Lord came, the World had in it the Philosophy of Greece, the Morals and Laws of Rome, the Science and Knowledge of Egypt, learned men in abundance, and wise men in and from the

East. But of none of these could a Church be formed ; not of Greeks, to whom the Gospel was foolishness ; not of Romans, to whom dominion was a Religion ; not of Egyptians, whose hieroglyphic priests were wise beyond divine instruction. All these had remains among them, which will yet be inherited by the New Church, but those remains were involved beyond disentanglement in the perverse organizations of their selfhoods, and the collective nationalities and false Religions made up of these. The world at that time was filled with the pseudo-Churches of Spiritism, which is a fiery inflammation of the selfhood, and the hardest and most self-satisfied enemy of true spiritual things.

Therefore Man was gone, and had left the Earth, agreeably to the Lord's Word, that He looked and saw No Man. The Race, the self-apparent, was a Phantasm. The least polluted and most solid remainder of societies lay in their dregs.

God had come to all the faculties of man, and after long history, had been rejected by all. He had kept his Essence, Divine Love and Divine Wisdom, and yet had made Himself "all things to all men." He had been celestial to the celestial, spiritual to the spiritual, natural to the natural, ceremonial to the ceremonial. Through the ancient heavens corresponding to these terms, that is, through the human

races organized in the spiritual world according to each denomination, He had influenced mankind on earth ; in each case creating a new mind to receive His Revelations. Man in his freedom had destroyed all those minds, and there was no territory of faculty in man beyond them.

In dealing with Man God had always been a Divine Man ; for Love is a Man and Wisdom is a Man, and therefore Omnipotence and Omniscience and Omnipresence are a Man, and are the very Essential Man ; for out of Man these things are predicates of nothing ; and in Man they are the attributes of God.

It was nothing new therefore for God to be a Man. It was for us His normal Divinity. He was only not yet Man in the natural sense. He completed His Mercy's Manhood. He became a Man in the natural world. Spiritual influx could not make him a Natural man, for space and time and person are not continuous with the spiritual world. There are no natural laws there. And also this influx had existed for the past, and now was wasted upon the desolate earth. He descended not as an influence from above the heavens, but clothed with Heaven, as Himself ; and touched the still living earth ; the womb of Virgin Mary. There is no natural way to enter nature, and to become a natural life, but by the womb, and birth therefrom. He became Incarnate. He had been in-celestial for the first

Men, in-spirituate for the second Men, in-naturate for the third men; all this by influx: He now became incarnate through the gate of flesh, and "dwelt among us." He was born as a human Baby.

We pause to answer a difficulty of even the reverent mind. Had He then left Himself, left His Heavens, and was sunk in the Child in the Manger? Not so. The child was not Himself yet; nor until the Man of that Child had ascended and was One with the Father. The Soul in every man is a little image of this. It is so to speak behind the seed of the father, behind the embryo, behind the baby; and omnipotent and omniscient for the body and in it, it builds the body, and the very faculties which are one day to know of the soul, and to complete it. But because the baby knows nothing of all this, the soul does not cease to be the soul, and to exercise universal providences for the kingdom of the future man here and hereafter. So was God in Jesus Christ as the Soul of Universal Man, and at the same time as the soul in the mind of the New Particular Humanity.

The case indeed involves no element not already included in the momentaneous government of heaven and earth at the same time by the God of either.

Another difficulty has arisen to some thoughtful and reverent minds. It has seemed that each planet wants a Saviour in the same way as our Earth, and



that in this way many Incarnations may have been effected, and many Christs may have been born on different Earths to procure Redemption for them also. But the truth of doctrine is that ours is the ultimate Earth, and that the redemptive act here is complete for all worlds. As it is said of the feet that if they are cleansed, the whole man is clean. The combat which the Lord carried on with combined and embattled evil and falsity, was a combat mainly in the spiritual world, though the victories were also signalized by miracles here below: but in the spiritual world all universes are one, and represent one *maximus homo* or greatest man. And therefore the battle with him, and the complete victory over him, comprised the entire domain of the spiritual and natural creations. And as all things are structural, so the final Treaty of Peace which the Lord signed and sealed in His New Testament, substantially and psychologically altered the old foundations: remodelled the Heavens and the Hells, and issued, and is for ever issuing, in New Heavens and a New Earth for all the races of Mankind, in whatever systems their lives may be laid.

The consequences of this birth are written out in the New Testament. But because, through defect of unison with their End and purpose, the First Christian Church has not apprehended them, and indeed because there is no knowledge in the world of what they are

they have been revealed to a second Christian Church, and constitute its Doctrine of the Incarnation.

Virgin Mary, she whom "all generations shall call blessed," represented and embodied the destroyed Jewish nature and heredity in its completeness; and the Jewish nature was the end of the human nature. The infant born of Virgin Mary, came into this heredity, with God as his divine Soul, and Judaism as his Nature. The infant was not a Jew, because he had no Jewish father. It is necessary to keep strict to these conditions to follow the Revealed Facts, which have now become divine-rational facts; and can be apprehended by simple minds.

The then Earth, which means for our purpose, the Church, was devastated, and human nature, in it, was possessed, or obsessed, or sat upon, by the infernal powers. These inhabit heredity, and mainly constitute it, and rule in lusts and cunning pretexts at the back of the daily life. They ruled without control at the end of the Jewish Ecclesiasticism. The Divine Infant, coming into the body of their death, was born on their side, and in their interest, to carry them out into his life. The Divine Soul stood within.

The consequence was that this new creature could be tempted to every sin that this great and ultimate heredity, the Jew, was capable of. The infant entered the Lists in a tournament in which the world,

the flesh and the devil, that is to say, all humanity and all hell, were on one side, and He Alone was on the other. He appeared in His tinyhood in that vast arena with the Ancient Heavens trembling to their downfall, looking with strength God-given upon the impending Life-Combat. Who the Divine Knight was has been the problem and the polemic of ages. Who and of what quality was He in that cradle which was the first centre of this matchless defiance?

The elements to be considered here are Divinity on the one hand, and Temptation on the other. We may coin the word, *Temptability*, to express the latter element of the case. It is written that the Lord was "tempted of the Devil," and of Satan. The Devil is the whole Evil of man's selfhood, and Satan is the False of the Same: and Hell is the final congregation of all evil and false *proprium*s or men. From these bad societies, acting in co-operation with evil people on earth, childhood has its own temptations, youth its own; manhood, ripe age, and old age, have their own. The man Jesus was assailed with these temptations, and conquered them successively; and had so completed His conquest in middle manhood, when He slew death and its temptation of life at the Crucifixion, that we may presume that He had traversed Old Age itself with Victory, and had put its vices also in appointed places under His feet.

The theme is endless, and opens the New Testament into dramas of life bigger than all imagined worlds. It is the Supremacy of the Government of the world by the Redeemer, co-establishing its first order as it issued from the intention of the Creator. And this Redeemer and Creator, as we shall see, are One in Person and in Essence, as the Soul and Body of a man are one.

The Temptations, one by one, traversed all human nature. They are recorded in the Revealed Word in and from Genesis to the Apocalypse. When the Lord in the walk to the Village of Emmaus "opened the understandings of the two Disciples so that they might understand the Scriptures," He also "beginning at Moses and all the Prophets, expounded unto them in all the Scriptures the things concerning Himself."

But how was it that merely resisting and conquering all the temptations of the Devil constituted the Lord as the Redeemer? A good man or woman resists many temptations, and no great appearance or doctrine comes of it, excepting that he is a good influence and example to his Society, and has an assurance of heaven as the end of a well-spent godly life. But do not forget the difference in the Factors, and also in the Society now and then. There is a divine Man at work here, but no one of us is a divine Man. There is a weak or temptable humanity

in which that intimate Divine Soul is working. There is a destroyed human nature around which lends no co-operation to the agonizing Jesus, and has no victories of its own against sin and uncleanness. Hence the Lord's march against the armies of His Enemies is unparalleled, and our regeneration by resistance and self-denial is but an image of His supreme combats.

The Divinity carries creation with Him, and the substance and stability of the world and the soul are His accompaniments. Suns and Stars and Churches and States; length and breadth and height and depth and every creature; are His ordinances, and their solidity is of Him. The same Creator, Jehovah, when He essays a new departure as Redeemer, reorganizes the immensities in His every movement as at first He organized them; handling the pillars of things, no longer with natural laws, but with judgments of good and evil. Of these latter the New Christian Cosmos is made; and he holds up the pillars of it. The Psalmist often speaks of the world as alive, because the Word there, though not the Psalmist, means the spiritual world. The mountains clap their hands, the little hills skip for joy. This portends that human qualities lie inmost in the design of all the forms mentioned, and that the divinity handles those forms in another life by the celestial

things, or the infernal things, to which they correspond. This is written to vindicate the substantiality of the Divine Works which were done and accomplished in the Lord's Victories over evil. He went at length to prepare a place for us. His going created New Heavens, as the Sun going forth in planetation sends out new earths.

His Advent was also in the ultimate sphere, or nature, that which gives fixity, which is often regarded as substantiality, to the Creation, spiritual as well as natural. Hence again the movements of His Resistences and Victories had solid effects upon all minds in both worlds. They imprisoned His enemies in new bonds and bounds of Hells; they subjugated these Hells, and reduced them to everlasting Order. They also glorified His Human Nature until it became in all things one with the Divine Soul within. There is image of this in man's regeneration. In proportion as he obeys the commandments in his daily life, and shuns evils as sins against the Lord, he subjugates the selfhood which resides in his sensual nature; casts the evils which beset it into deep places where they are imprisoned and no longer rise up to assail; and this is an image of the Lord's effects upon the hells. Moreover the faculties of the regenerating man are transformed into spiritual or celestial powers according to the degree to which the regeneration is effected;

and this regeneration is thus an image of the Lord's Glorification. In the Lord's case however it is the Infinite divine Soul, and not a finite Soul, which is immanent, and the Sensual Selfhood which is overthrown is not that of one individual man, but of all the Hells collectively, and even of all the Heavens. His Combats were through the Freewill in the maternal or infirm Humanity, seconding the divine purpose in the Father.

Thus He became One with the Father. Even as our minds become one with the Soul, and through that with the Lord, then "Our Father," by regeneration. There is no real difficulty in this knowledge, if you only consider and parallel the actions of the Infinite in an infirm humanity, with our regenerating finite action in a like humanity. The reconstitution of an individual in the Divine Image, or Likeness, is the achievement of the latter. The planting of a Divine Humanity where the inherited infirm humanity was ; also the subjugation of Hell, and the reconstitution of Heaven and Earth ; and the more glorious appearing of the spiritual creation ; are the result of the former.

This Glorification, proceeding stage by stage, and event after event, through a daily life, every moment of which was filled by it, ultimated therefore not as with us in a regenerate individual, but in a Divine Natural Humanity, truly one Individual and One



Person, but holding Heaven and Earth, the Church above and the Church below, in His Paternal-Fraternal embrace. So also the obverse action, the subjugation of the hells under this Divine Human, was not the rejection of proclivities to evil in one individual, but was the rejection on His part of all evil in men here, of the evil Principalities and Powers themselves, the Devil and Satan ; it was the conquest of Universal Hell.

He even made the Sensual divine by subjugating it, not by hurting or abolishing it ; as we can make our Sensual heavenly by subordinating it to the spiritual. His conquests were made in the interest of God's central creature, Freewill. The hells reduced to order no longer stood between Freewill and God. Freewill was Redeemed from the power of the Enemy. The collective Freewill was redeemed. Man could and can still abuse his Freewill, and summon evil spirits to be his companions, and thus put the old barrier between himself and God. But he was no longer shut away from heaven except voluntarily. Previously, as was shown above, the hells had overpowered him ; like great waters and floods they were out of their bounds, and all his good and truth were suffocated. Now they were confined to their subterrene lakes, unless man's evil life brought them running up from the abyss.

This statement is needful, because there is no knowledge in the Churches of to-day of what Redemption consisted in. We have shown what the process of it was. The at-one-ment of God and Man in the Divine Natural Humanity effected it. And it is for ever.

John says, Chapter xxi. ver. 25, "There are also many other things which Jesus did, the which if they should be written every one, I suppose that even the world itself could not contain the books that should be written." Spiritually the world could not contain them; they are none of them yet written in its books. The Lord's two lives, of humiliation and of glorification, of temptation and victory, were passed in both worlds; His Miracles came by divine natural transflux from the one into the other: it was impossible He should not enact them, because His life was a miracle of resistance to the selfhood under pressure of temptations not conceivable by man; and the Glory of the Divine Humanity thereby assumed, enlarged the stiff habits of Nature, and made space and time themselves the vessels of Divine Charity and Love. He healed the sick, because He became essential Health, and could not touch them without healing them whenever He willed. He raised the dead because He became essential life. But not broadcast; but all in Divine Wisdom; where such dealings were

necessary, for real, and for representative ends. The consummation of these things has yet to be in the New Jerusalem, in His prepared Universal Day. They will then be no exceptions, but will stand as the main throne of the physical order of nature.

None of these things are in any way isolated by their awful greatness from the experience and troubles of the finite human mind. It can lay hold of them and be supported by them. Being Natural as well as Divine, involving human birth and a human body and all faculties, they are physiological; they are even scientific and philosophical whenever science and philosophy are humble and good; they are psychological; they are moral, and are illustrated by the broad and the subtle and far-reaching influences of Society, and by the effects of good and evil conduct, of wisdom and unwisdom, in the world; they are spiritual, and make life into one thing on both sides of death, compressing death even for us who are to die into a transparent film on lives; they are Divine, and involve "the whole duty of man," which is to shun every evil for God the Lord's sake, and to do all the good that each of us can for the same. Finally all these things when orb'd into an adequate statement such as they have received from Commissioned Swedenborg, come home to attentive perception, and when perceived, to common sense, as the only truths

that have ever been propounded on this great subject of the Incarnation, and on the import of the Redemptive Act.

We said before that the human mind had died in tier after tier of its faculties down to the epoch of the Incarnation. The Celestial firmament of it had died; then the Spiritual plane became extinct; then the natural plane; and at length, the sensual plane. The meaning is that faculty after faculty was withered, and incapable of being transformed into an image of God, or of perpetuating the lines of divine order. What had happened was illustrated by what happened afterwards in the decline and decay of the Roman Empire, which held in its hand the last transmitted torch of ancient heathen Civilization. The world with the Incarnation in it was a chaos of wild beasts. The new Religion began to subdue their savage natures, and the Christian Church in its propagation overthrew the supreme fact of Rome. But what went on internally was wonderful.

All along the daily life of the Incarnation, the Lord Jesus, by His divine conduct as a natural man, became a divine natural man, and in ultimates assumed the Godhead which belonged to Him as His Soul. He lived out the commands and behests of that Soul. He thereby restored humanity in all its faculties in His own person. Till then, the ancient heavens, which

enshrined all that was good and true in our race ; all the angelhood that the created universe had furnished ; sustained indeed by the Church still on earth, but then perishing,—were foundationless. He became now the foundation. The consequence was that the lost faculties of our Nature were by Him regained. They now stand open again, and can be entered by sufficiency of Regeneration. His life was from Egypt to Canaan ; He traversed the natural man, which was Egypt ; and reduced all that great sphere to order. He made a highway out of Egypt into Assyria, and reduced Assyria or the Reason-Man to divine order, so that He became the Christian rational Man. He gave these realms each their service in the new creation, of which He was the Lord. And He became the Universal Israel, the Third, that is, the All in All, in the lower dominion, a blessing in the midst of the Land, namely, an Omnipresent Love and Providence in the Church of Heaven and Earth ; begirt and surrounded by the recovered rejoicing faculties of redeemed Mankind. This was accomplished by Him who was born a human infant, but with the whole God in Him, leading a purely human life which was also Divine. The Drama of it, if you consider well and aright, could not but extend to every human soul wherever extant. His acts could not but be omnipresent. In contact with every affliction of his race, His perfection could not but be assailed

by every evil spirit in the hells, and be confronted and besought by the shrinking timidity of every angel in the heavens. All were involved in the old foundations and would maintain them. But the old good and the old evil could not last. And His Life presence judged them both ; and made New Heavens and a New Earth. His All-Power was Righteousness, and it made and makes for Righteousness.

The temptation to dwell upon this theme is great in order to express its truths afresh, and more and more adequately ; especially for those who long to see His day, and to understand it ; for Christians ; namely, who seek in heart to attain to a rational ground for the faith that is in them. On this head, each man's private life and love may help him considerably. It seems at first incredible that One Man, even One Divine Man, could effect works which touched and embraced all life, and all creation ; which affect the whole future of the Cosmos in the temporal and in the spiritual universe ; which also replenish a dying past with a youth that will not grow old : and which imprison all sin, and bind it to its fate in fetters that cannot be broken. Yet reasoning by our own small analogies, we see what one good man can do, in a village, in a town, in a country, in a world. We see what one Gordon can do in a worldly nation and a lethargic time ; and how his Unself and his Death can give

a thrill of life to his country. We see what true philanthropists can do ; what inventors can do to change the world. These are veracious shadows of light and love cast upon the surrounding darkness, and smiting it with a little dawn, from the One Divine Man commanding within us. Only admit and consider His Divinity, and His drama will stand out more plainly even from these humble instances.

But it is a long eighteen hundred and eighty five years since He came ; and the world yet is a faint image of that Power Who makes for Righteousness. The Church which He founded and counselled is a ruin. Evils of life, and falsities of doctrine which justify and carry them out, have destroyed the first Christian Church. Its Judgment has taken place, and its supercession in the divine order. The events we before described occurred again. The dead of nearly eighteen centuries who did not die in the Lord, but in their own unregenerate though often ecclesiasticised Selfhoods or *Propria*, again constituted dense dark societies between Heaven and Earth. These were dispersed in a Judgment, the needful reasonable details of which are given from eye-witness through Commissioned Swedenborg. That such a fresh obstruction to humanity could occur resulted from the abuse of the old agent, Freewill, which is conscious man's essential nature. The Lord descended again, and bowed the



Heavens, but this time in His Divine Natural Human ; opened the great highway from heaven to earth ; committed the wicked to their own hells ; and organized the good into New Heavens in His Mercy : and inaugurated a New Church on the basis of a New Revelation for the Earth.

The distinguishing feature of this New Church is that it is a natural Church and a rational Church. It has come into the natural mind on its own terms, and will rule it with a rod of iron ; its rod means power, and its iron natural truth ; divine power of natural truth. Its condition forever is still Freewill. We may accept membership in it, or reject membership, as we please. The first Christian Church was a preparation for this Church, but would not blossom or fruit into it ; yet the foundations were laid secure. Its freewill is a larger quality and quantity than existed before ; the starting-point of a great outward freedom, and of an unparalleled liberty of thought. The always-practical Rationality of Heaven pours down into it, and warms love and expands charity by an influx perceptible through the civilized World, and reflected in the good of the remains of the past dispensation. All men are warmer for it, brighter in knowledge, and their minds more exactly confronted by reasons of Use. The world is a better world for it.

This account concludes with one or two obvious

remarks upon the New Conditions. The Lord Who makes for Righteousness, and Whose way no man can finally hinder, by the direct Teachings of this Church institutes newness of life, and regeneration thereby, as ultimate prosperity in this world, and heaven after death. By the rational truths thus imparted, He creates in the receptive mind that new and immense liberty which comes from Him when the false liberty of licence is put aside and rejected; and thus those who are "in good" enjoy and will increasingly enjoy a true freedom bounded only by the Wisdom of the Divine Love, which makes the wing of the liberty and its firmament answer to its real wants. Under this *regime*, beneficence will be made truly rational; thrift will be a providential gift to all; riches and poverty will disappear; and social things will be solved and adjusted in the severely tender light of a heavenly charity. This, for the good side of the new freedom.

Where there is a good power, the old evil power of human selfishness is confronted by it, and assaults it. Hence the greatly enlarged world in which we moderns live, is also the arena of strong battalions of false and wicked men, enjoying the new liberty, opening the gates of the abyss; and advancing to a new attack on all the principles of truth; on all the ways of regeneration: on faith, hope and charity; on the Revelations of God; on His Existence; on the Soul; and its im-

mortality. The new liberty permits this; and it can only be curbed, controlled, and at length put under foot, by the advancing practical Godliness of the New Society. The vilest and most terrible forms of the licence are outlawed; the Nihilism; at least in its outward and obvious destructiveness. But the subtler nihilisms, of unlimited sensuality and polished selfishness, and infernal Scientism and Sadduceeism, are not reached in this way.

Yet there is one sign of the times which in its universality is a new sign. The bad public things which are done, the bad institutions which are perpetuated, stand at the bar of "a power that makes for righteousness," and are forced to come to it. Some of them even plead Glory to God, but they all plead, Use to Man. This shows that there is a Magistrate on the Bench even for them. Positivism, godless and heavenless, pleads that we shall be more unselfish than the old Angels by denying God and Angels, and pouring a tide of love down mortality into generations which melt into their own dust. Positivism is here at the bar of Christianity, and picks the pocket of Religion even in its own dock: otherwise unselfishness and self-denial are not original coins in its mintage. The head of Comte gives them no *majestas*. How came it by them except through Christ? But at any rate its theory is held as being very useful to human matter

and conscience - matter, and commendable on that account. It is also held to be positive Truth, and this brings it to the bar of truth; and will bring it under the rod of Iron. For the divine truth of the divine Natural Humanity, forged in all the arsenals of the inner natural man, is more positive than positivism on its own ground, and will eliminate its dross, and rule the rest as its own property. So also with the methods of investigating nature, and improving science and the mind of science, and increasing the services of art and skill, and of lengthening and sweetening life. Of these methods vivisection is the type; the cutting up of life to see the mechanism of life; the cutting up of love to see the secret heart of love. Attacked on the ground that it aims at mere Knowledge, Vivisection has changed its attitude; and like Positivism is in the dock, on a trial in which it is compelled to appear, and answer questions; and in abatement of charges of cruelty, nay atrocity, it pleads, Use to Man; and one Vivisector pleads Gratitude to God for the cutting privilege; and exercises it, we may infer, *in majorem Dei gloriam*. The fact noticeable is, that this thing also is compelled to render itself to the Great White Throne, and to plead that it is the minister of Human Uses. It has, and will have, to answer what its ideas of human and humanity are. Whether the cutting is a good thing for immortal souls? Whether it is a

good thing for the human being in all his faculties ; for him not considered as only a material and mental body ; but as a creature capable of loving truly, and of being wise ? Whether the love of fellow-creatures and of all creatures, which produces the fountain-instincts of health, and the genius of tenderness, is taken into account in the pleaded Use to Man. Whether the abuse of Man, in “ Brain-Surgeries,” and many other Surgeries, is fruit of the violation of animals ? We say it comes voluntarily, and compulsorily, to a bar where these questions are asked ; and that bar is the New Christianity to which perforce it surrenders its future.

The conscience of the race has been warmed with new life, and enlightened with new and even rational light, in these and the preceding ages. We are constrained to love more, to perceive and see more, and to feel more ; whether for good or for evil ; than our ancestors. The wicked, under this necessity, are constantly at the bar of the better conscience, longing and beseeching to be reckoned for good, and to partake of social blessings ; but always on the condition of persisting in their evil.

As a judgment has been effected in the Spiritual World, in order to clear its spaces for new and more righteous nations and peoples ; and as its way was to force the obstructive dark inhabitants to become out-

wardly what they were within, what they were really ; and as they kept their masks of ecclesiasticism over their faces until the very divine descent melted them into reality ; so this judgment, simultaneous and instant in that world, will be continued, according to the conditions of space and time, and of man's life here ; that is to say, according to the pressure of great Providential natural events in a more and more inspired society in this world ; and false pretences, one after another, through endless ages, will be judicially handled by the Great Lawgiver, and the realities which are concealed under them will be brought forth. The new conscience born of the recognition of the Divine Humanity, is His Advocate. The pleas of use and service will be sifted by its analysis and synthesis : Whether they are of use to the doers of the deeds only, for worldly, carnal or devilish aggrandizement and glory ? Whether they are of use to Man, and as the sublime author of *Jackanapes* has it, "to What Man" ? Whether they are of only fictitious and frivolously-pleaded use to him ? Whether the Man they mean is a moral carcase, or a spiritual being ? Whether Christ when here, and the Lord God now, signs and seals their acts and books with any blessing on their ways. Or whether there is a Voice without, and an echo awfully heard within, "Depart from me, ye Cursed, into the fire prepared for the Devil and his Angels" ? This fire is no supersti-

tious, or in its origin even supernatural fire; but it consists of the unbridled lusts of the selfhood; ever raging, and thus unbridled; but compressed and imprisoned: and therefore by conversion of forces, manifested as infernal fire or heat. The Devil is the great underworld commune of such lusts from the beginning, monstrously organic; and his angels are all the lying confirmations, that is, spirits or peoples, which shut in the lusts, and protect them from the blasts of heaven. They call upon the rocks to cover them: these rocks, in the creative sphere of their world, are the geogenic obduracy of the minds in jail in their own selfhoods.

The spiritual verdicts will reach down here to the bottom of human nature. Every great law-precedent announced and written in the action between heaven and hell, every decision of the One Judge in the Eternal Book, is written also in the Word here, and in the conscience here. And as the New Society is the Lord's Creation, to it, in a measure, will be committed the vindication of the heavenly law, and the carrying of its decisions into conclusive effect on earth. Therefore it is that on this earth also there will be a great rending between good and evil. At first public evil will be subdued and imprisoned in the free nations; and by them all over the planet. Politics penetrated and commanded by the New Religion will minister to



this end. Forms of Government and Society, of privilege and property, things of Science and Philosophy, will bend before the Power Who makes for Righteousness, and become new goods for mankind. Compressed evil and forbidden falsehood will take subtler forms and reappear as hypocrisies after they have ceded their lives as open violations pleading use. The conscience-police created by the Word will apprehend these also, and judge them by the effluvia of their deeds. An extermination, how, it cannot be known, awaits them; and a clearance of the world from their persons, by a perpetual assize; even as the Spiritual World was cleared in a brief space of our time, from their congeners who sat at the end of the Church upon the desolated earth.

It is not the gloomy picture of an everlasting punishment; but the essential life of goodness and truth, and of evil and falsity, each finally accepted as final, and each proceeding to its like and its lot. Each as it now inhabits and informs its own corporeal body, then gathered into its nearer and more intimate organic body, and its own correspondently organic world. Heaven and Hell are the names of these things, and they are at our doors now and here. What we proclaim is purely and simply their ongoing. The Lord came not to bring peace on earth, save to the Men of Good Will. He also came to bring a Sword to the Earth; signifying this Great Divide.

Optimism and Pessimism are fairly reconciled here. Only think not that there is hurry in these universals. Ages and epochs are their nursing mothers. To the Good and the Wise, Good things such as the heart has not conceived. "He shall make them to drink of the river of His pleasures." To the wicked and the wicked-foolish, providential imprisonment in voluntary evil which is not permitted to grow worse. On both hands, separation of the opposed classes ; and to the higher class, higher alone because good in the Lord, Rest, Heaven's unhindered Rest, that is to say undisturbed Angelic Life of action where the Wicked cease from troubling, and there is no weariness in the Work.

May we not call this the Second Life ? In it the first Adam is quickened again by the second Adam. Resistance to all wrong and infidelity will be the gift of it : and evil will be non-apparent except to an ever enlarging and more sensitive conscience. The Earth, after its long quakings and the decline of its races, having the Throne of its King in it, and the River of life proceeding out of the Throne, will be rebuilt, with the Tree of Life in the midst of the street of it and on either side of the river, into the New Jerusalem containing the New Eden, the Garden City of the Lord.

### LII.

#### THE SECOND THEOCRACY.

“THE kingdom of God cometh not with observation.” One meaning may be that the speculative faculties of man are altogether inadequate to attain to any knowledge of it. Another, that it may come, and the blessed recipient of it may not be aware of the great Order in which he stands, but may be mercifully limited to a knowledge of his duty to God and man, and to a consciousness of his strictness to its calls. Another import may be that he does not look for great outward signs as the testimonies of his divine subjectship, but receives the daily bread of an approving conscience in modest thankfulness and satisfaction. Yet, though not with observation, he knows that the kingdom of God cometh.

Already in the world there has been one Theocracy, of which something was said above in our mention of the Jews. The exaction of the Divine Monarch in their case was ritual, natural and physical obedience to the commands, the laws and the guidance of

Jehovah. That kingdom also did not come with observation, but the "unexpected happened." A series of miracles attended the march and history of the chosen people. Each miracle was a minister to the needful obedience. That first Theocracy ceased when the obedience ceased.

The Freewill, Man, has the second Theocracy only on the same terms, of natural obedience, now however coupled with spiritual obedience. Keeping the commandments, and radically the sum of them in "loving the Lord thy God above all things, and thy neighbour as thyself," is the voluntary and intelligent submission which makes God thy King. There may be for aught we know attendant miracles in the outward sphere for the witnesses of this Theocracy also; but not perhaps for making obedience, but for glorifying the ways of love: also possibly for breaking down and removing the fastnesses of wrong. But the miracles to be rightfully expected according to Christian hope founded upon Gospel promise, will be spiritual openings of the conscience and the character, making GOOD easy for man to love and to do, where before it was difficult: so that he shall no longer eat his bread, which spiritually means the good of life, in the sweat of his brow, which means his former aversion to that good. Opening where hard closing was the rule hitherto, is nothing less than a miraculous turning of the scale of

human prospects ; and applied to every faculty can have miraculous results. Heaven opened, the Word opened, the knowledge of the spiritual world opened, the doctrine of the Lord opened, are already facts, and the greatest facts for this age. The spiritual degrees of the mind opened in obedience to this consummation of divine openings, is the coming of the kingdom of God on Earth ; and the fruit of it in the communion of the second life is the kingdom of God in Heaven.

In the ANGELIC WISDOM CONCERNING THE DIVINE LOVE AND CONCERNING THE DIVINE WISDOM of Emanuel Swedenborg, which has been several times through my hands as Reviser and Translator, and is indeed a main occasion of these pages, occurs at the end the following passage, which applies clearly to both worlds, and with which I close this book.

After speaking of the distinction between the celestial, the spiritual and the natural man, Swedenborg continues :

“ His adjiciam hoc memorabile : in Cœlo omnes, qui usus faciunt ex affectione usus, ex communione, in qua sunt, trahunt quod sint aliis sapientiores et feliciores : ac usus facere illis ibi est, sincere, recte, juste et fideliter agere in Opere quod ejus officii est ; hoc vocant charitatem, ac adorationes quæ sunt cultus vocant signa charitatis, et reliqua vocant debita et beneficia ; dicentes quod dum quisque sincere, recte,

juste et fideliter facit opus quod ejus officii est, Commune in suo bono subsistat et persistat ; et quod hoc sit in Domino esse, quoniam omne quod a Domino influit est usus, ac influit a partibus in commune, et a communi ad partes ; partes ibi sunt angeli, et commune est societas illorum." n. 431.

"To the above I will add this for special remembrance. In Heaven all who do uses from the affection of use, out of the communion in which they are, derive as their portion, that they are wiser and happier than others. And to do uses there with them, is to act sincerely, rightly, justly and faithfully in the Work proper to the calling of each. This they call charity ; and acts of adoration in worship they call signs of charity, and the rest of things they call dues and kindnesses, saying that when every one does the work proper to his calling sincerely, rightly, justly and faithfully, the Community subsists and persists in its good ; and that this is to be in the Lord, because all that flows in from the Lord is use, and it flows in from the parts into the community, and from the community to the parts. The parts there are the angels, and the community is their society."

## NOTE I. (p. 394).

### *SPHERES.*

GENIAL Springtide, as in these very days, often has winters intruded from afar into its budding and blossoming life ; infections of winter, killing old trees, and nipping off young creations. These may serve as very natural examples of transmitted spheres. A field of icebergs in the Atlantic chills tract after tract of air, and frostens cloud after cloud, until remote places are reached, and gardens and orchards go back into wintry bearings. This is a part of the universal "transmissibility" of natural things to which we have already alluded. It depends upon spheres and atmospheres, and their induced forces, which are activities and winds. For though nature be dead in herself, she is the mere servant of the push and the pull of the lives which are in her, and which are also poured into her. Now instead of the mere communication of heat and cold, which are two things with most diverse qualities in their varieties, conceive other essences in the air, with subtler qualities, great breaths of disease, the steams of rank and impure populations, and these in compacted volumes, and animated or impregnated by the corresponding firmaments in the spiritual world. Then conceive that tract after tract, latitude after latitude, of the natural air, is actually infected into the likeness and property of the Asiatic atmospheres which are the first looming-places of a pestilence ; and



you will by a very common analogy have it brought home to you, that while individual human infection is something, for it also is of sphere, collective human infection, making use of the planetary sphere, and of all its forces and conditions, is the grand account of all epidemic visitations of any magnitude ; and that it is not impure germs and microscopic causes which are our foes ; but impure continents of men and women with their mortal fates and prurient exhalations ; bound as infernal missionaries to do the deadly work of self-propagation.

This is added to the Chapter on Spheres, because it illustrates the subject from present Meteorology, and is a repetition which carries a point with it. Mere Meteorological changes themselves are the causes in prepared populations of innumerable epidemics ; as they are well called, influenzas, or maladies of common influx. To them can readily be added malignant human currents or *teledemes*, which produce special malignant diseases.

## NOTE II.

I LATELY met with a pamphlet, *The Priest in Politics*,<sup>1</sup> by the late P. J. Smyth, M.P., which, coming from the Roman Catholic Church, so exactly corresponds to the views, religious, social and political, put forward in this volume, that I take leave to make some extracts

<sup>1</sup> Dublin : William M'Gee, 18 Nassau Street. 1885.

from it, and to recommend it to all my readers. The Author, "on his death-bed expressed a wish that it should be published *before the Meeting of the Bishops in Rome.*" His widow has carried out his dying wish.

He says: "In every political and social question that arises theology mingles. It is the science of God, and as He is the Supreme Lawgiver and Omnipotent Ruler, the Founder and Preserver of civil society, all legislation, whether its objects be social or political, must have reference to Him; and no law, no social arrangement, is valid without His sanction; and every political or social agitation for the redress even of admitted grievances is only constructive of new grievances unless it be conducted in a spirit of order, of charity, and of deferential submission to His Divine will.

"A man may possess intelligence (that, God does not deny him) cultivation, eloquence, genius; but if he has not faith he has not truth (for the ages attest that as faith diminishes truth decays), and wanting faith and truth, he is condemned to error, and furnishes an example only of the 'blind leading the blind.'

"The most wondrous gift of God to man is freewill, the faculty of choosing between right and wrong, good and evil. It is a tremendous faculty, but if it did not exist, human liberty would not exist. The representative man ought to be above all men a freeman. Under this party system he is obliged to surrender his individual liberty, his faculty of choosing between the right and wrong of any given subject. . . . Taking

away freewill, the faculty of choosing, it destroys individual liberty. Denying the latter, it denies individual responsibility, and the denial of individual responsibility carries with it the denial of responsibility in common. Responsibility gone, penalty loses its *raison d'être*. The outcome of these several negations is Nihilism. Personal liberty, acting in subordination to the Divine understanding and will, is the cement of civil society, the corner-stone of the edifice of political liberty, and the mainstay of social and domestic life. Separated from that understanding and will, subjected to the control of irresponsible faction, it becomes an instrument of despotism, and the handmaid of anarchy."

Speaking to the Priests of his Church, he says: "Let them impress on the minds and hearts of their people that the Decalogue underlies all ritual, and all Church organizations, all civilizations, all politics, all governments, and all laws. It corresponds in theology with natural facts in physical science. Ignore those facts, and the material structure falls—'a house built upon the sand.' Ignore the Moral Law, the Ten Commandments, and every religious system falls, the solidarity of the human race perishes, society dissolves, and humanity itself, losing its spiritual element, ceases to be human."

These utterances cannot die, and they are in the dawn of a new day for Ireland.

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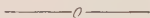
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